After reading this copy, place a 1-cent stamp here, hand same to any postal employee and it will be placed in the hands of a soldier or sailor at the front. No wrapping; no address.—A. S. Burleson, Postmaster General.

VOLUME 24 No. 11 NOVEMBER, 1918

The Bible Champion

Established in 1889

CONTINUES

The Sermonizer
Bible Student and Teacher
The Preachers Assistant
The Preachers Magazine
The Preachers Illustrator

THE mystery and glory of life is that that God condescends to make men His fellow workers. He could well carry out His purposes without human co-operation—but does not. Thru men He deigns to bless men. By the hands of men His gifts are distributed, and by their lips His Word is mediated. Every task which forms part of their lives is of sacramental value. Hence their constant need of His assistance. Alone they can do nothing. "Strengthened with might by his Spirit in the inner man," no task is impossible to them.—J. Stuart Holden.

FRANK J. BOYER, PUBLISHER, READING, PA.

Price $1.50 the Year Canada $1.65; Foreign $1.75 Single Copy, 15 Cents

The Bible Champion---November 1918

CONTENTS

THE SANCTUARY

The Great Thanksgiving Psalm, by J. H. Jowett, D.D. 413
Thanksgiving Crescendo, by William Adams, D.D. 416
Happiness Lies Within 417
Thanksgiving Day, by the Rev. George R. McFaul 417
Thankfulness a test of Goodness 417
The Gospel A, B, C, by R. Stevenson, D.D. 418
Jesus Underestimated 418
The Temptation of Jesus 418
Judgment, by Lawrence Keister, D.D. 418

THANKSGIVING SIDE LIGHTS 419

THE ARENA

Prehistoric Peoples, by Prof. L. T. Townsend, D.D., S.T.D. 421
H. G. Wells: Fixed Star or Comet, by the Rev. S. F. Goodheart, ... 425
The "Versions," by Prof. H. W. Magoun, Ph.D. 430
Genuineness of Pentateuch Re-established, Prof. G. Fred'k. Wright, D.D., L.L.D. 433
The Epistle to Titus, by William H. Bates, D.D., ... 434
Peace on Earth, by Prof. H. Visscher, D.D. 435
Lincoln's call for a day of Fasting and Prayer 437

CURRENT RELIGIOUS THOUGHT

Moral Discrimination Touching the Germans, by Bishop Wm. A. Quaile, LL.D. 438
The Withering Fig Tree, by Thomas M. Chalmers, ... 439
The Divine-Human Book 442
The Bible Surely Inspired, by C. H. Spurgeon 444
Back to the Bible 444

OUR SERIAL

When Elijah became Mayor of New York, by Jay Benson Hamilton, D.D. 449

INTERNATIONAL SUNDAY SCHOOL LESSONS, by the Editor 445

PRAYER MEETING SERVICE, by A. William Lewis, B.A., B.D. 447

THE LIBRARY TABLE

A Study of the Hun Religion 452

EDITOR'S WHAT NOT

The old Path—The Good Way 455
Can the Huns Capture Methodism? 456
Methodism, a Miracle 458
The School of the Prophets 459

TEXTS

Genesis 25:27-34 445
27:18-29 445
28:10-22 446
33:1-11 446
Psalm 92:1 417
103:1-5 416
Psalm 103:11,12 417
Lamentations 3:22 416
Matthew 4:18-25 447
7:21 419
Mark 13:3-5 420
13:12 418
John 1:10 420
9:1-12 448
10:10 413
14:1-24 449
I Corinthians 6:2,3 418
Romans 3:23 418
Philippians 4:6 419,420
I Thessalonians 5:18 417
Titus 434
Hebrew 4:15 418
I Peter 4:17 418

Important Instructions: **Correspondence**—All mail intended for the Editor should be addressed to him at 191 South 2 Street, Brooklyn, N. Y. All mail pertaining to business and all checks and money orders should be addressed to, and made payable to, Frank J. Boyer, Publisher, Reading, Pa.

Change in Address—It is very important that **Old** as well as **New** address be given. Always allow at least **10 days** to make a change.

Expirations and Renewals—Your subscription expires with the month and year printed on your Address Label. When renewing please state that your remittance is for a **renewal.** We receipt new subscriptions by starting the magazine, and renewal subscriptions by changing your address label. A subscription blank enclosed in your magazine indicates your subscription has expired, and we earnestly solicit your prompt renewal.

Discontinuance—We find that many of our subscribers prefer not to have their subscriptions interrupted in case they fail to remit before expiration; therefore, by authority of the U. S. Postoffice Department, we can extend reasonable credit when necessary, and all subscribers are **expected to notify us** to stop magazine if it is no longer desired.

Entered as Second-class matter, at the Postoffice, Reading, Pa., under act of March 3, 1897

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of the Bible and consequent faith in its Divine Authority.

William Phillips Hall, President — *Jay Benson Hamilton, D.D., Secretary*

Volume 24 — NOVEMBER, 1918. — Number 11

JAY BENSON HAMILTON, D.D., Editor, 191 South 2 St., Brooklyn, N. Y.

ASSOCIATE EDITORS

David James Burrell, D.D., LL.D., William H. Bates, D.D., Herbert W. Magoun, Ph.D., Luther T. Townsend, D.D., LL.D., G. Frederick Wright, D.D., LL.D.

FRANK J. BOYER, Managing Editor and Publisher, Reading, Pa.

The Sanctuary

The Great Thanksgiving Psalm

BY J. H. JOWETT, D.D.

"I am come that ye might have life and that ye might have it more abundantly." John 10:10.

I do not know that my own interest gathers more greedily and more yearningly anywhere than round about this Psalm. I should like to have known the man who sang it, and especially to have had his acquaintance on the day the Psalm was born, and his soul was just beginning to pour out its rapturous emotions in this jubilant phrase. And I would have liked to have known him a little earlier when he was clouded with depression, before the time of the singing of the birds had come. I would like to have been there when the man found his wing and his song.

I like to exercise my imagination in these high matters and try to conceive what this man would be like if I saw him in modern dress, moving in our streets, and mixing in our common affairs. What was he like? How did he look? What was his demeanor at home, and his carriage in social fellowship? Where was he when he sang the song? In a house, a guest at the king's table, or a wandering minstrel?

I like to ask these questions tho no answer is forthcoming. Even to ask the question brings the singer out of the abstraction in which he is lost He was a man like you and I. Wore clothes, had his sorrows, went to a wedding like you and I, and to a graveyard, too. What was he like? I say. Even to ask the question is a profitable thing. It endues the singer with flesh and blood.

Behind that mighty Psalm there must have been mighty happenings. It opens with a voluminous volume of music, and sweeps along with the roll of a great river. It culminates in a weight of harmony like a mighty oratorio. You can tell the man had rich experiences because of the way he wrestles with language in trying to express them. Anybody who reads the Psalm with attention, will find that he goes out and about and lays hold of this emblem and that, that he may tell out what the Lord had done for his soul. He seems to sit down, or perhaps move about, in the familiar lanes and by-lanes of his homeland, as I used to walk about the highways and by-ways of Grasmere. He walks about thinking of the Lord, and the Lord's dealings with him, and seems to say, "How shall I express it? What vehicle shall I use? What shall be the bearer of my message?" He just piles them all together until the Psalm abounds in figures, symbols, metaphors, illustrations, to express how the Lord has been doing mighty things in his life.

Look at the Metaphor. The Psalmist is wondering how to tell you and me what it feels like to be a friend of God—to be redeemed, and he sends his imagination out on a sort of scout

message, to recall things he has seen that he may use them as the bearers of his witness. First, he sees a man who was once walking in poverty and who has been lifted out of poverty into the treasures of an exceedingly rich inheritance. And he says, "I feel just like that. Bless the Lord, O my soul, and forget not all his benefits, who hath made me his beneficiary, crowded me with benefits."

He sees a prisoner against whom there has been an indictment, and now has an acquittal, and he says, "I feel just like that prisoner who has now found his freedom. 'Bless the Lord, O my soul, who forgiveth thee all thine iniquities.'"

Still that does not express all he has to say. He sees men who have been smashed, broken in some form of calamity or disease, and have recovered to gracious healing. And he says, "I feel just like that, like a man who has been pulverized and then made whole—who has been the victim of some fatal disease and is now healed. 'Bless the Lord, O my soul, who healeth all thy diseases.'"

He recalls the slave market and a slave being bought into freedom, and how the slave was looking when the emancipation was given. And he says, "I feel just like that. 'Bless the Lord, O my soul, who redeemeth my life from destruction.'"

He thinks of the throne chamber in the imperial court, and of what he had probably seen—the chosen leader receiving the crown of sovereignty in an exceedingly picturesque and gracious manner. And he says, "I feel just like that. 'Bless the Lord, O my soul, and all that is within me—who crowneth thy life with loving kindness and tender mercies.'"

He thinks of the banqueting hall, and the favored guests, and he says, "I feel just like that 'Bless the Lord, O my soul, who satisfieth my mouth with good things from the king's table, so that my mouth may be renewed.'"

This man does not know how to tell his mind. All words are like tiny buckets to carry away the Atlantic, and therefore you are not surprised when I say I would like to have known him. A man of such large experience, redeemed from such tremendous bondage, so uplifted, so holy, so healthy, so hilarious and exultant, in the life of God.

I do not know how long the singer wandered about to seek a figure to express the high mark. He went outside the house at noon, looking for something that would tell the people of the mercy of God. He went out at midnight and the only figure he could find to express the wide range of the riches of the divine mercy, was the amplitude of the heavens. "As the heaven is high above the earth so great is the mercy of my God to me." Nothing less than God's heavens would suffice.

How the prophets delighted in the heavens! "The heavens declare the glory of God and the firmanent showeth his handiwork." 'The heavens drop down dew." "He hath stretched out the heavens like a curtain." "Lift up your eyes to heaven and look." And now this redeemed, emancipated child of God declares the mercy of God is like unto the heavens in their loftiness, their sublimity, their grandeur. What a man he is for range!

And still he wants to tell you what he thinks about divine forgiveness that removed sin where the path of the swallow is not known and where even the eye can never reach. He gazes on the right hand, on the dim line of the far horizon, and then on the left hand. And he says, "My God's forgiveness has removed my sins as far as that dim line is from that dim line. As far as the east is from the west."

These are the mighty symbols in a mighty poem, to express the mighty doings of a mighty God in the mighty transformation which the forgiveness and mercy of God have accomplished in this man's soul. The mercy of God is as great and all-encompassing as the skies. And the forgiveness of God is as wide as the immeasurable roll that stretches from east to west. I ask you to enter more fully into the riches of grace and mercy and forgiveness of which we are all heirs in Christ Jesus.

How May We Enjoy These Treasures? How do we come into these treasures? I think if we can only know how we may become heirs we might have considerably more intense and absorbing interest in the quality of the inheritance. We will read the Word again. Let me read it with a little change of emphasis. "As the heaven is high above the earth

so great is his mercy *toward them that fear Him.*". Is that the condition of possession? Is that how we are to enter into the possession of grace? Is that how we are to become possessors of the mercy and the forgiveness of the Lord?

"Them that fear Him." You have got to get a long way from the ordinary interpretation of "fear" if you are rightly to understand the Psalmist's meaning. In colloquial conversation fear is suggestive of fright, panic, servitude, cringing. Fear is oppressive and repressive. Fear contracts everything.

A man in the States has written a book with the intention of making out that nearly all the ailments to which we are heirs are the creations of fear. It may be an exaggerated estimate of the ministry of fear, but I think every medical man will tell you that fear is repressive, contractive—never expansive.

Are we to approach our Lord in paralyzing dread? Am I to come into the presence of God as a child comes into a man's presence of whom it is afraid? Am I to live my life in servile shivering dread? Am I to grope along life as tho at any moment I may hear the judgment bell? Never to laugh? Never to put on my wings, and soar and sing? Must I be like men crossing a perilous glacier with monster crevices that at any moment may open and devour them? That cannot be the meaning of it, because that kind of thing can never break out into song. A servile spirit cannot ever produce a song like that any more than a lark can sing when the hawk is in the sky.

I go to the Word, and so tell you something that the Word says about it. If there is anybody here who is afraid of God, and thinks in that fright he is pleasing God, listen to this sentence from the Word of God. "The fear of the Lord is the beginning of wisdom." I like that phrase the fear of the Lord brings you into such a condition that the morning star is shining with the prospect of a fuller day.

"The fear of the Lord is a fountain of life" It is attractive, not repellent, expansive, nor repellant. It unlooses the gentle currents of the soul. It does not freeze and seal them. When we fear the Lord we may live. We are more alive in body, in mind, in soul. That is far away from the dried-up ministry of a cringing servitude.

Lastly, if I may quote another, which is a glorious paradox. "They that fear thee will be glad." Here is a strange conjunction—fear, combined with gladness! Fear, with the bird singing! Therefore it cannot be a spirit of servility or the shivering fear of the bird when the cat is in the room.

The Tremble of Love. It is exceedingly difficult to express what this mysterious thing is. Many of you know what it is but find it difficult to put into words. Is it a trembling at all? I think a trembling, but not the trembling of the slave, the loved one when she has just heard in her virgin ear the first whispered words of love. We had a bird in our home for years and whenever my wife went into the room it began to tremble. Not with dread but with delight that the one it trusted was near. It trembled in the sensitive perception of her presence A beloved one perhaps has been far away and is coming back. Do you remember how you heard the gate, and the latch of it lifted? Were you all atremble? The fear of God is the sensitive sense that He is near—that the Lover is here, and that I am delighting in His presence.

It is a sense we can develop as the years go by, young people. I do not say we can begin with the trembling of experienced lovers in the faith life, in our relationship with the Holy Lord. When we turn to the Lord our perceptions may be dim and ill-defined. But when we practice the presence of the Lord, the real fear of the Lord, our senses become exercised and we perceive Him.

I remember a musician one night saying something like this: He had six of the finest violins in his custody. They were so exquisite in their sensitiveness that when he went near them in the room in the night the delicate creatures seemed to respond to his footfalls. Their vibratoriness was so exquisite that they turned to song when he went near. I want a soul so sensitive, that, like a Stradivarius, it will echo the footfall of God even tho I am by an open grave. That is the fear of the Lord. Sensitiveness to God that expresses itself in worship, adoration, obeisance. Not dread. My Father wants no dread.

The most beautiful thing I saw in Westminister Abbey at the Coronation of King George, was just after he had been crowned, when our Royal Princes

and Princesses were coming to render homage. The Prince of Wales was the first to come. He came with a certain fear of the ceremonial, a trembling because of the eyes that were upon him. But when he came to his father, the latter broke thro the conventionalities that surrounded him and put his arm around his boy and kissed him. That is like my Father in heaven. They who fear the Lord are the heirs of all the promises, and therefore heirs to the mercy which is as high as the heavens.

I cannot tell how many English words it has taken to express the fullness and original glory of the word, "mercy." Our little English words cannot carry the glory of the Greek. If you refer to the Old Testament you will find our translators have used quite a dozen English words trying to express the contents of the original one. Kindness, loving-kindness, merciful kindness, goodness, godliness, bounty, all express something in the mercy of God. Yet when they have all come up and done their business the half hath not been told. Is that mercy of the Lord big enough for thee, for me? Big enough to live, to die, to rise again and still be under? Do not you call that a gospel?

Believers Not Deceived. Just one word of the other great figure, and with our minds filled with the glory we will go back tomorrow to our common role of duty. "As far as the east is from the west, so far hath he removed our transgressions from us." I think the psalmist must have stood upon some great mountain in Palestine, as I did before the war broke out. I imagined myself standing where the psalmist was. I turned to the East and looked to the hills of Moab and saw the dim line of the horizon far beyond. Then I turned West, to the horizon far beyond the Mediterranean Sea. Yet that was not enough, for East and West never meet. The forgiven sinner and his forgiven sin shall never meet again!

It is a glory to proclaim a gospel like that. It is a tremendous glory to believe it. Do you believe it? Is there anybody who regards a gospel like this as a mass of vagaries? Do you think we are deceived? Do you believe that we who rejoice in our salvation are victims of delusion? Do you mean to suggest that when a man has been walking along the miry paths of wickedness, and turns his weary feet to what he believes to be a reconciling God, and finds the forgiveness of the Lord resting upon his past, and the bountiful love of the Lord upon his present, do you believe he is the victim of delusion? When I say, if that be so, that the best men are the most deceived. Give me their delusions! Give me the restoring power of their belief in God! That merciful, forgiving, gracious, adorable Lord is here, to "break the bonds of cancelled sin, to set the prisoner free." Believe it. It is not a matter of controversy, it is a matter of a contrite heart.

"Come, let us to the Lord our God
With contrite hearts repair,"

and see what He will do. If you fear Him, put your trust in Him, believe Him and live to Him before next Sunday comes round if, God willing, we meet again for worship, you will add your song to the great strain, and be found singing: "As the heavens are high above the earth so great is his mercy toward them that fear him, as far as the east is from the west, so far hath he removed my transgressions from me."—*Christian Workers Magazine.*

* * *

Thanksgiving Crescendo

BY WILLIAM ADAMS, D. D.

Lamentations 3:22; Psalm 103:1-5

Mr. Caryle has somewhere said, that a man should put himself at zero, and then reckon every degree ascending from that point as an occasion for thanks.

Presisely on this scale do the Scriptures compute our mercies. Demerit places us at the very nadir. Every step we take from the point where conscious unworthiness would consign, should call for an offering of gratitude, whatever envied heights may tower unreached, above us.

"It is of the Lord's mercies that we are not consumed" "Why should a *living man complain?*" So begins the anthem of thanks, at its lowest note of all, "We are alive—we are not consumed." We are all of us far, far above the extremest point; therefore, let each, from the place where he stands, strike in with his own melody, till the accumulated song rises higher and higher, like the lark circling towards the skies.

"Bless the Lord, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life

from destruction, who satisfieth thy mouth with good things, who crowneth thee with loving kindness and tender mercies."

* * *

Happiness Lies Within.

As the heaven is high above the earth, so great is his mercy toward them that fear him, etc., Psalm 103: 11, 12.

If outward conditions are the most essential factors in human happiness, it would seem that the life of Jesus must have been a very unhappy one. It was a burdened life, and destitute of nearly all those external blessings which we so eagerly desire. Yet in all His labors and sufferings ending in the tragedy of the cross, there sounds a triumphant note of joy assuring us that deep in His heart there was a sweet peace and satisfaction. When we seek to account for this, we are impressed that He looked out beyond His toil and sacrifice to those for whom He toiled, that the love He bore them and the purpose to make their lives rich and abundant gave a joy to His own life of which nothing could deprive Him.

We constantly look for happiness and contentment to the mere outside things of life, and are constantly disappointed. It matters not where we live nor what the prizes gained, we are not satisfied. The weary expression on the faces of thousands who have tried this theory and proven it a delusion ought to satisfy us of its falsity.

In the dawn of life we may think that everything centers in self and that the earth and society are simply an arena in which we are to appropriate whatever we think will promote our happiness and advance our ambition. We may look upon society as an opportunity for us to shine and politics only as a sphere in which our ambition is to be realized. To us business may be only to secure gold and the power that goes with it Thus we often continue for years thinking that the motive and purpose of all center entirely in ourselves. We are sure to be disappointed. When under the most favorable circumstances this theory has been tested and men have thought they were about to enter into the joy they had long sought, the vision vanished and left their lives empty.

That joy which we seek will come when we enter the society of our time with the predominant motive to serve humanity and promote its best life. The greatness and beauty of the character of Jesus are not so much manifested in the days of His popular triumph as on that lonely day, when amidst the jeers and scoffs of an infuriated populace He bore His cross on the way to Calvary. He looked out beyond the tragic experience of His life to the great purpose to which His life was dedicated. It was this purpose together with the knowledge that He was doing His Father's will, that sustained Him and enabled Him to give the world the revelation of a love the depth of whose tenderness was fathomed on the cross and which is destined to touch and win every heart.—*Pacific Church Advocate.*

* * *

Thanksgiving Day.

BY THE REV. GEORGE R. MCFAUL

Psalm 92:1

1. *Its Origin.* 1. The feast of Tabernacles among the Jews. See Ex. 23: 14-16; Ex. 34:23, 24; Neh. 8; Is. 12:3; John 7:37 2. The Romans had a festival in honor of Ceres, the goddess of grain. 3. Harvest Home among the Saxons. 4. Similar festivals among other European peoples. Notably that in Leyden, Holland, Oct. 3, 1575, the first anniversary of the deliverance of the city from the Spaniards. This festival no doubt influenced the Pilgrim fathers who sojourned there in 1608-1620—and so in some degree helped toward the establishment of our New England Thanksgiving Day.

2. *Its Significance.* 1. As a holiday. Business suspended, etc. Some never attach any other meaning to the day. 2. As a day for remembering the poor. Ps. 41:1. 3. As a day for family reunions, visiting the old homestead, enjoying the company of loved ones, etc. 4. Above all, as a day of public thanksgiving to the Father of mercies for temporal and spiritual blessings.

* * *

Thankfulness a Test of Godliness.

1 Thessalonians 5:18

A gentleman asked one of the boys in the Mission Sunday school how he liked the new minister. "First-rate," was the answer. "It is strange," he continued, "how many things he finds to thank the Lord for. I have heard Mr. B. (his predecessor) ask the Lord for lots of things, but I never heard him thank Him for anything." The boy had gauged the difference between the two men.—*The Independent.*

The Gospel A, B, C.

BY R. STEVENSON, D.D.

All have sinned and come short of the glory of God. Rom. 3:23.

There are three verses in the Bible which have been suggestively grouped together under the name of the "Gospel A B C." They happen to form, in words beginning with these letters, a remarkably simple survey of essential Gospel truth.

The Gospel "A" opening the door for the rest, is the statement of the text, "All have sinned and come short."

The Gospel "B" presenting in brief compass somewhat of the power and mystery of redeeming love is found in the summons of the Baptist, "Behold the Lamb of God which taketh away the sin of the world."

And the Gospel "C" lies in that invitation which almost more than any other embodies the personal grace and welcome of the Savior, "Come unto Me and I will give you rest."

The apostle makes a statement in this verse not about some, but about all; not about part of mankind, but about the whole. He assumes a moral sense in his readers which can judge as to the truth of the statement, and often indicates its judgment by the verdict which it passes upon *others*.

yourselves with the clear-sighted insight posure of heathen wickedness, and of Jewish formality given in the opening chapters of this epistle. And the apostle seems to say, "O, if you could only see yourselves with clear-sighted insight you show in regard of others.

You, who have given a thousand judgments against your fellow-men, why so slow to judge yourselves. Open your eyes upon your own lives. Awake your conscience to your own sin. And then shall you know that the case of others is your own. "All have sinned and are shut up to God's provision for sinners."

* * *

Jesus Underestimated

The chief priests and the scribes sought how they might take Him, etc. Mark 13:12.

The priesthood ought to have known best how to appreciate and value the Great High Priest.

1. He was the Son of God; they thought He was the son of Joseph.

2. He was prophet, priest and Prince; they thought He was a pretender.

3. He was full of grace and truth; they were full of the devil.

4. They hated Him without a cause, and yet the cause of their hatred is apparent to all: He was holy, they were evil. He was righteous, they were wicked. He was true, they were false.

5. Our judgment and our choice are revelators of character, and the attitude of these men toward the matchless Christ is at once a revealment of what they were.

* * *

The Temptation of Jesus

In all points tempted as we are, yet without sin. Heb. 4:15.

Our Savior was always assailed by temptation so long as He lived this mortal life. That was an essential part of His experience as a man; but His temptations were stronger at one time than at another, like ours, and perhaps His most comprehensive temptation came when He was just entering upon His great work, and had been consecrated to it in baptism, and had had most striking proof that God recognized Him as His Son.

1. Temptation assails us when we are weak and weary, and uses our weakness and our innocent wants as a point of assault.

2. We have no better help to resist temptation than a familiar knowledge of the Bible.

3. God watches our times of weakness, and has already provided help of wisdom and kindness, which we can have if we will.

To presume on God's care, and risk falling into sin because He is watchful is the grossest kind of unbelief.

A tempted man who clings to God, accepting trial but refusing to doubt, wins the victory, and gets the help of angels.

* * *

Judgment

BY LAWRENCE KEISTER, D.D.

1 Peter 4:17; I Corinthians 6:2, 3.

Judgment begins where the true standard of life has been made known, a standard that applies to all men and even to angels. Contrary to the practice of Jesus and John the Baptist, Peter and Paul, John and James, Luther and Calvin, Knox and Wesley, some men think the Church should not condemn sin tho they ought to known that a neutral Church is savorless and nauseating.

Thanksgiving Side Lights

Can we pay God?

If a man will sit down and count over the blessings with which God has blessed him, as the Thanksgiving season invites every soul to do, there will arise in his heart an emotion not of appreciation and gratitude alone, but of obligation—a desire to make some return to God for all His goodness.

But what can a man give to God?

His are the cattle on a thousand hills His the gold of the mountains. His already is the substance that I call mine.

How can a mere man bring satisfaction to the heart of the great God, how compensate the Creator for His unnumbered benefits?

A Psalmist felt that problem long ago, and found its answer. "What shall I render unto the Lord for all His benefits toward me?" he asks, and replies to his own question, "I will take the cup of salvation, and call upon the name of the Lord."

We can not pay God back in kind.

The only way we can pay Him at all is to take all that He gives.

To accept His salvation is payment for all His other gifts.

To let Him forgive and heal and inwardly furnish our souls and fashion us in the likeness of His Son is all the pay He desires, as it is also all the pay we can give.

This is the paradox of Thanksgiving—that we can discharge our obligation to God only by increasing it!—*Christian Century.*

* * *

God's Thanksgiving Day.

We can determine God's gladness or sadness. Jesus settled this for us when He said, "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). Not "among the angels," as so often misquoted, as tho it were merely the angels rejoicing; but God's own joy expressed in the presence of those angels. And if the lost sinner turning to Christ for salvation rejoices God's heart, surely the Christian who repents and turns to God for all his possessions in Christ rejoices Him who is his life. It is said of a missionary who became discouraged in his work that he wrote to a friend, "I am leaving India. I am accomplishing nothing. God wants a better man here than I am." And the friends wrote back, "You are perfectly right. God does want a better man where you are, but . . . He wants you to be that better man." If God has been looking for a better man, a better woman, exactly where we are living, shall we not make this God's Thanksgiving Day by granting Him His desire?—*S. S. Times.*

* * *

Substantial Prayers.

MATTHEW 7:21

A poor man who had a large family gave them a very comfortable support, while he was in health. But he broke his leg, and was laid up for some weeks. As he would be for some time destitute of the means of grace, it was proposed to hold a prayer meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the service. A tall, lank, blue-frocked youngster stood at the door, with an ox goad in his hand, and asked to see Deacon Brown. "Father could not attend this meeting," he said, "but he sent his prayers, and they are out in the cart." They were brought in, in the shape of potatoes, beef, pork and corn. The meeting broke up without the benediction.

* * *

Prayer and Thanksgiving

PHILIPPIANS 4:6

"When a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited a house where I was. Taking me aside, the bishop said, 'When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground, and then kneel down and ask help. Pray from God's side of the fence.' Of that," said he, "I have thought every day of my life since."

Continuing, he remarked: "Sanford Cobb, the missionary to Persia, helped me in another way. Said he: 'Do you ever feel thankful when God blesses you?' 'Always.' 'Did you ever tell Him so?' 'Well, I don't know that I have.' 'Well, try it, my young friend; try it, try it. Tell Him so; tell Him aloud; tell Him so that you will hear it yourself.'

That was a new revelation. I found that I had only been glad, not grateful. I have been telling Him with grateful feelings ever since to my soul's help and comfort."

* * *

Unrecognized Blessings.

JOHN 1:10

For many centuries, the Egyptians were wholly in ignorance of the source of the Nile and the cause of its annual overflow, which brought such marvelous fertility to their land.

But the mysteries that shrouded the origin of this mighty river, in no way affected its value to the people of the land. The humble toiler in the valley may never have thought to ask himself, "to what am I indebted for these beneficient ministrations?" But he fully appropriated them, and his life and sustenance were as truly dependent upon this river, as tho he knew its origin and could scientifically explain its overflow.

Is it not so with the ministrations of Christianity? Have not all the arts of peace, the virtues and victories of modern civilization, the comforts and confidences, and humanities that are world-wide, plainly emanated from the gospel? Whether men recognize or acknowledge this true source of enlightenment and privilege or not, the blessings themselves are everywhere eagerly appropriated and used. It is for those who *know*, "to enter into His gates with thanksgiving, and into His courts with praise."—*Rev. C. J. Dole.*

* * *

"He Careth for You."

Everything, rightly understood, that God sends to men is a cause of thanksgiving; therefore, "in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." "Casting all your *anxieties* upon Him," says Peter, "for He"—not "is anxious;" that dark cloud does not rise much above the earth—but "He careth for you." And that loving guardianship and tender care is the one shield, armed with which we can smile at the poisoned darts of anxiety which would else fester in our hearts and, perhaps, kill. "Be careful for nothing"—an impossibility unless "in everything" we make "our requests known unto God."—*Alex. McClaren, D. D.*

Watch your step

Every one knows by experience the possible consequence of putting his foot inadvertently upon a slippery place. The lexicon defines a slippery place as "one having the quality of allowing anything to move easily upon the surface." A slippery place, then, is one where it is too easy going, and nothing is therefore easier than for our religious life to become slippery ground. While much of the work of life is accomplished by force of habit, so that the finger, for example, instinctively strikes the right key on the typewriter, habit thus becoming a great labor-saving machine, nothing is more dangerous than to allow the religious life to become a matter of habit, reducing it to such easy-going that it no longer costs us thought. Ruts so deep that no steering is required may be a convenience but they are a peril. Reduce your religion to the easiest possible going and you have doubled the need of watching your step. —*Prof. J. Fred'k Berg.*

* * *

Misunderstood.

MARK 13:3-5.

Matthew says: "When the disciples saw it, they had indignation, saying, To what purpose was this waste?" Mark says: "There were some who had indignation within themselves!" Why did not these men understand the Master?

1. They had no sense of *spiritual values*. They were selfish and carnal and therefore "murmured against her."

2. They lacked *virtue*. They did not sense the greatness of the Man or of His mission.

3. They lacked *vision* and therefore could not see the relation of the anointing to His cross . "Where there is no vision, the people perish." Prov. 29:18.

* * *

Thanksgiving.

PHILIPPIANS 4:6

Let us give thanks to God upon Thanksgiving Day. Nature is beautiful, and fellow-men are dear, and duty is close beside us, and God is over us and in us. We want to trust Him with a fuller trust, and so at last to come to that high life where we shall "be careful for nothing, but in every thing, by prayer and supplication, with thanksgiving, let our request be made known unto God;" for that, and that alone, is peace.—*Bishop Phillips Brooks.*

The Arena

Prehistoric Peoples; Their Bearing on the Theory of Evolution

BY PROF. L. T. TOWNSEND, D.D., S.T.D.

Continuing the classification of prehistoric peoples in Europe we mention next *The Lake Dwellers*. This name is given because those people constructed their houses in lakes and upon platforms that were supported by timber pilings. It should be said, however, that dwellings of this sort have an extended history. Some of them may have been antidiluvian and certainly were in use as early as the Stone Age. Herodotus in his day speaks of having seen such dwellings in Roumelia. Other Lake Dwellers were contemporaneous with the armies of Caesar. Of limited number and at different times, there were Lake Dwellers in Italy, France, Scotland and Ireland. And even at the present time, in New Guinea, also in some places in South America and among the islands of the Malay Peninsula and Archipeligo can be seen this type of dwelling. And a half century ago, the writer saw scattered dwellings on the bayous of the lower Mississippi built on pilings as a protection against the overflow of the river.

In the Philippines there are at the present time degenerate Lake Dwellers; they build their homes among trees, using a clump of them instead of pilings.

The effort to assign a specific geological date when the Lake Dwellers began and ended their career must therefore meet with a measure of disappointment at least until much more data is at hand than as yet is available.

In this discussion for several reasons we confine attention chiefly to the prehistoric Lake Dwellers of Switzerland. The larger part of the relics discovered appear to have belonged to the New Stone Age. In Switzerland there have been discovered the remains of fifty different villages that were built on piles. Those people probably entered Europe by way of the Black and Mediterranean seacoasts and thence followed up the Danube and its tributaries. Those Swiss dwellings afforded a fair degree of protection against wild beasts and human foes as well as against the storm floods of river and lake.

The remains of the piles on which the houses were built show no small degree of architectural skill. But what is perhaps most remarkable is the labor that was called for in the erection of those Swiss dwellings. At Wangen on Lake Constance not fewer than fifty thousand piles were driven into the bed of the lake and fully a hundred thousand at Robenhausen on Lake Pfeffikon. The felling of that number of trees, the only implement at that time being the stone axe with probably the agency of fire; the floating of the timbers into the lake, sometimes as many as three hundred feet from the shore, the uprighting of those piles and the driving of them into the lake bottom must have required a large amount of labor backed up with physical strength that was worth while and a skill very much beyond the possibility of a crude and savage life such as evolutionists have falsely attributed to the people of those early times.

Almost everything above the piling has long since disappeared but where the villages once stood many thousand relics of prehistoric industry and ornament have been dug out of the mud among the piles, called by the Swiss antiquarians "culture beds." Estimates as to the age of those beds range all the way from five to seven thousand years.

At different stages of their history those Swiss Lake Dwellers made pottery some of which was decorated. They cultivated wheat, millet and barley; they baked bread, wove linen, utilized domestic animals in agriculture and made use of tools such as stone axes, saws, pestles, picks and bone needles.

It is not impossible that some of those same pilings were made use of first by antidiluvian and then by postdiluvian people who naturally followed the same lines of travel as their predecessors. At least the lost interval in this case, of a longer or shorter duration may safely be reckoned with. And it is now beyond question that the Lake Dwellers first and last were as well provided with brains, and physically were as well

shaped and as well equipped with brawn and muscle as are any of the people of modern Europe and their skill in adapting the materials at hand to the various purposes for which they could be used lift the Lake Dwellers into the condition of the truest manhood. There is nothing whatever to suggest an ape ancestry.

Unquestionably what Professor Elliot Smith in an address before the British Association (1912) said of the Neolithics is no less certainly true of the Lake Dwellers: "If they were dressed as we are, they would pass unnoticed among us." Nor is there any reason for not saying the same thing of all the prehistoric people we have mentioned.

Some of the postdiluvian Lake Dwellers probably were contemporaneous with the Cro-Magnon people and were much the same in physical makeup, and of that people Professor A. Keith says, "It was the finest the world has ever seen." The Lake Dwellers did not use the same materials as those employed by modern sculptors, but their flint utensils "were very analagous" to those now in use. There appears to have been among them a sort of division of labor; there were rulers, hunters, fishermen, engravers and clothing makers.

It was during the later periods of their history according to Professor Virchow that the Swiss Lake Dwellers mingled with new emmigrants probably from Asia and then as a race finally disappeared.

In summing up the story of the different prehistoric peoples of Europe we are sure no well grounded criticism can be passed upon the following conclusions: Those people, the earliest of them as well as those of later date bore in every respect the human form as much so as any human being that ever walked the earth. There is not the slightest evidence that any of them ever were in any way biologically linked to anything lower in the animal kingdom than man himself. The imaginary and grotesque representations of those prehistoric Europeans made use of by evolutionists in school textbooks and magazine articles do not have the slightest basis to rest upon. Those people had well shapen skulls and brains that averaged in size those of the modern men of any European country. Nor were they brutal and degraded savages as evolutionists talk, nor is there any reliable evidence that they ever practiced canibalism. They dressed in carefully prepared skins of animals and sometimes in woven cloth; they adorned themselves with paint, necklaces and other ornaments and buried their dead in a manner that indicates affection and a belief in an unseen and future life. While some of those prehistoric people died by natural causes as men do now, others of them in large numbers disappeared among catastrophes that completely overthrow the unifromitarian theory which has been held by many evolutionists and logically should be held by them all, if they would be self-consistent. Repeated attempts, for instance, to disprove a catastrophe and a lost interval between the Neanderphal and the Cro-Magnon, or in other words between the men of the Mammoth and the men of the Reindeer Age have proved abortive.

And among anthrapologists there is now no question that the Neanderphal Race at the close of what is termed the Monsterian Age became suddenly and wholly extinct in Western Europe and that the arrival of the Neolithic culture and industry, from seven to ten thousand years ago, resulted in one of the most marked changes of all prehistory. (See different volumes by M. Dupont, M. de Mortillet, M. de Carlaelhuc, and James Geikie).

The object we have in mind does not require the carrying of the analysis any further, and besides other classifications that could be named partly overlap or are identical with those already mentioned; in other words scientists frequently have employed different terms to designating people belonging to the same geological period.

In view therefore of what thus far has been said it clearly is well established that the prehistoric people of Europe by whatever name called or in whatever place discovered, whether or not they were of the Menderphal, Neolithic, Stone, Riverdrift, Bronze or Iron Age—or were Quaternary or Tertiary, or were of the Monsterian, Neanderphal, Cro-Magnon, Piltdown, Heidelberg or Kitchen Midens Races, or of any other name or race, if there are any more of them,—we repeat in view of what thus far has been established all these prehistoric peoples of Europe on scientific evidence are forever freed from having had biological or organic connection with any of the existing or extinct ape or monkey families or

with his worshipful eminence, the mythical Pithecanthropus Erectus

The evolutionist accordingly will have to look elsewhere than among the prehistoric peoples of Europe for evidence to support his tumble-down theory.

Passing from Europe to the American prehistoric peoples the interest awakened in some respects is scarcely less than that which comes from the study of early peoples of European countries.

There is little doubt that all prehistoric Americans, in a final analysis were of Asiatic origin. At least nothing stands in the way of accepting that theory which is clearly possible and is now supported by a large if not an overwhelming array of facts, a few of which may be mentioned. Asia and North America at a point where now are the Aleutian Islands and Bering Strait most likely, were undivided continents, and the British Isles were part of the continent of Europe.

Nor is there reason for doubting that the land in the south arctic circle, during the early periods of human life, had such extension as to allow of easy migration between the continents and adjoining islands.

Prof. J. Logan Lobley who has pretty thoroughly investigated this subject offers an opinion that may be regarded as representative. This is his statement: "Thus we may regard it as established that the northern part of North America was joined on the east to Europe and on the west to Asia, giving two great land bridges by which the terrestrial animals of the old world could travel away from their centres of origin, some northward and westward and some northward and eastward, until what is now North America was reached, colonized and populated." (See Victoria Institute Vol. 39.)

New Jersey Prehistoric Men

We begin the classification with this race because certain facts have led eminent geologists to adopt the opinion that those New Jersey men were the first, or among the first to invade North America. It is difficult to controvert the theory that they antidated by many generations, perhaps by many centuries, the race of so-called native Indians who were here when the Spaniards landed on these shores. The physical condition of the earth as we have seen may have been such in very early times as to have allowed them to cross the North Atlantic from Western Europe. Relics of this Jersey people only recently discovered are found deposited below the New Jersey sand or gravel and just above the glacial strata and so near it that two or three distinguished geologists imagine that this New Jersey race was here before the culmination of the glacial epoch. This however is quite impossible as will be clearly shown elsewhere in this discussion.*

It is also an interesting fact that stone implements found in New Jersey are unlike any others discovered in the eastern portions of our country, and also unlike the implements used by the Mound Builders and Cave Dwellers in any of the western United States. The so-called "Banner Stones" not found anywhere among our native Indian relics suggest the European origin of those prehistoric New Jersey people. While there has not as yet been discovered undisputed evidence that those prehistoric people were antidiluvian, yet it is known that they suddenly disappeared and if not destroyed by the deluge they may have been conquered and then exterminated by later immigrants coming from the West or Northwest to the Atlantic Coast. Whatever may have been their fate one thing is certain, there has been nothing as yet discovered that can give the least comfort to evolutionists in their search for evidence that those early prehistoric people were in any respect unhuman. Physically and mentally they were of the same type as are the New Jersey people of the present time, nor is this statement any reflection upon that Commonwealth or upon its citizenship which certainly does not fall below that of any other state in the Union.

Cave Dwellers, Mound and Other Earth Work Builders

This is a classification based upon discoveries in middle North America. That some of the prehistoric people made their homes in caves is no matter of wonder for there are people who do this now. The author has visited such people in

*It is well to bear in mind when discussing the Ice Age that it probably extended through a period of at least two hundred fifty thousand years as several scientists think and there may have been first and last several minor glacial epochs with intervening periods of considerable length and warmth.

Mexico, and in different countries one will find tribes taking up their abode in caves and other like places whenever so minded.

It has not yet been clearly shown that those people—the Cave Dwellers, Mound Builders, and the rest, were not contemporaneous with one another, or nearly so. And the evidence is scarcely any longer questioned that after the still earlier race of men who had fought the cave-bear and mammoth, had disappeared, and after a lost interval had intervened that then the Mound Builders and their contempories had their day.

The prehistoric mounds and other earth works spread over the greater part of the Mississippi valley are of much archaological interest. They appear to have been constructed sometimes for the purpose of protection from the overflow of river banks. The writer during the Civil War was stationed on one of those prehistoric mounds on bayou Atchafalaya, an outlet of the Mississippi. But elsewhere especially inland, earth works appear to have been used not so much for protection against floods as for inclosures where the people conveniently could worship or fight their enemies.

Careful examination of those works show remarkable accuracy of geometrical outline. The circles, octagons, squares, and ellipses are perfectly drawn, all of which goes to show that the builders had correct standards of measurement and considerable knowledge of rudimentary geometry together with a desire to be accurate in their surveys and constructions which suggests a high order of manhood. Such evidences beyond reasonable doubt make it clear as Dr. Wallace says, "that those people had reached stages of civilization of which no traces existed among the savage tribes who alone occupied the country when first visited by Europeans."

Ellsworth Huntington in an article on "American Archeology" (Harpers Magazine 1912) shows beyond doubt that the sculptured heads and crude drawings made by the ancient people of America, and gathered from ruins discovered in the pleateau region of the Southwest, when classified, are evidence that the earlier designs were taken from natural objects and were therefore of higher and more original designs than those that belonged to a subsequent date. It would appear therefore that among those early people as the years went on, degeneration was more pronounced than anything resembling advancement or development that is called for by evolutionists. Professor Chapman speaking on the subject of "Comparative Archaeology" shows that there are to be gathered the same lessons from relics found in early North America as from those discovered in Europe and Asia, that is "a period of sudden initiative and individuality was followed by a slow sinking into hidebound conventionality. We know practically nothing of the character of the primitive Americans of the Southwest, yet we are probably not far wrong in assuming that the course of their development in religion, manners, and morals was not unlike their development in art. First came the days of invention and progress, and then the deadening process of continually copying the old, the worship of outward forms * * * and with that the cessation of progress and invention, and the final decay preceeding extinction."

In a word the same stern facts emerge from our investigations wherever in the world they are prosecuted. There is no such thing any where discovered showing that organic evolution ever tends to lift humanity upwards. Its scales always point downward. Monkey-men, if ever there were such animals (there never were) must have been descendents from men who at the outset were no less perfect in their manhood, physically and mentally than any who have since walked the earth or ruled the world.

The arrogant denial of established facts when presented by the advocate of special creation, the bare-faced assertions and inferences, entirely destitute of scientific support that are sometimes manufactured by evolutionists have now no such influence as formerly and soon will not be given even a hearing except by those who are disposed to believe any thing that suits their fancy.

(TO BE CONTINUED)

* * *

Christians who want a revival comply with God's conditions—*Lawrence Keister, D. D.*

The man who gets tired caring for himself is sure to be fired or laid on the shelf—*Lawrence Keister, D. D.*

God calls men to preach the Gospel and not to concoct a substitute—*Lawrence Keister, D. D.*

Some Christians seem to be prematurely ripe like an apple that has a worm at the core.—*Lawrence Keister, D. D.*

H. G. Wells: Fixed Star or Comet

BY THE REV. S. F. GOODHEART.

Introduction.

Upon the scene of world-conflict, of physical, moral, and spiritual forces—*enter* Herbert George Wells! In his well-known trilogy—"Mr. Britling Sees it Thru," "God, the Invisible King," and "The Soul of a Bishop"—he assumes the place and function of a teacher of the race: nay, more, of the founder of a new religion deserving and destined to supersede Christianity, because it is to him more vital and practical, and has more inherent permanency.

No apology is needed for discussing Mr. Wells and his proposed religion. His honored place for years as a discerning and constructive student of human problems, his evident sincerity, his passion for truth, the forceful presentation of his thesis, and, lastly, the tremendious audience he has had of late, an audience composed so largely of what I might term the cosmopolitan *intelligensia,* make him a factor, for the time being, at least, not to be lightly ignored.

Mr. Wells has been a writer on serious themes from the first. Prominent in Fabian Society, keenly interested in social and socialogical questions, as well as utilitarian science, we find him dealing with these in such books as "In the Days of the Comet," "The First Men in the Moon," and "The war in the Air." Sincere savage criticism of the present structure of society and suggestions for its betterment were his themes. Later he must have come to realize, subliminally perhaps, that the starting point for the reconstruction of social life must be found in the inner recesses of the individual heart.

In "First and Last Things" he gives us a large glimpse into his own soul hunger and his strivings for the fulness of vision and attainment. That little book positively takes Wells out of the ranks of materialism where up to that time he was placed. And the atmosphere and influence upon the mind, of this work, are truly wholesome,—so different from another *rapologia pro vita,* Frederic Harrison's "The Creed of a Layman," in which, popularizing Comte, positivism is made clear and interesting, but nevertheless leaves the heart cold and unsatisfied.

In "Marriage" Mr. Wells begins to take God seriously into account, and his subsequent writings, like "Boon," for example, show him to be gradually approaching the state of a man to whom a world without a God is inconceivable, and to whom religion is the highest quest of the soul.

This living and growing faith of Mr. Wells received a rude shock in the early days of the great war. His God, and that of multitudes of others, seemed to have forsaken the world, relegating his authority, if, indeed, he had any, to the Spirit of Evil, personified in the German hordes, with their barbaric cruelties and demoniac fury. God had failed the world: faith in Him was both needless and useless. But to Wells a return to materialism was impossible, unthinkable,—so we have his famous triology, in which are recorded in sincere fashion and forceful English his own struggles in the dark and his due emergence into the full light of a new religion, powerful, appealing, enduring. And he certainly has not lacked an audience nor failed to stimulate thought in the minds of a large number of his readers, of all shades of theological belief, or none.

I.

In the first member of trilogy, "Mr. Britling Sees it Thru," we are introduced to a middle-class Englishman of good character, well-to-do, fairly cosmopolitan, self-satisfied, unreligious but not irreligious, valuing the church chiefly as an institution, and possessing the usual preconceived notions anent life and human society.

The great war comes to him as a mighty disturbance, altogether stunning and irreconcilable, a monstrosity in the midst of an orderly evolutionized world, unintelligible in a reign of scientific axioms and formulae. The struggle lengthens. His own son, most precious to him, enlists and in due time is killed in France. The father is unnerved and seeks seclusion like a wounded animal fleeing to cover. After a terrific battle with inner forces, he comes out of the cataclysm with an all-powerful discovery and conviction, a soul-elixir, an ever-renewing force—*Religion.*

There can be no doubt that in his hero's struggles, Wells recounts his own spiritual dilemmas, adjustments, and conquests. "Religion," writes Mr. Britling, "is the first thing and the last thing and until a man has found God and been found by Him he begins at no beginning, he works to no end . . . Life falls into place only with God. God, who fights thru men against blind force, and night, and non-existence . . . Of course I must write about Him." This virtually closes the book and presumably was the object of its writing.

The essential philosophy of this "religion" is the subject of the second book, "God, the Invisible King." The Orthodox God is deservedly repudiated and dethroned. The God of the nursery maid, the Avenger, the Detective Supreme, the All-Seeing Eye, the Interferer in men's plans,—that God Mr. Wells detests, in fact, has always detested. "I hated him," he says, "while I still believed in Him, and who could help but hate? I thought of Him as a fantastic monster, perpetually spying, perpetually listening, perpetually waiting to condemn and to 'strike me dead' . . . When I was still only a child of thirteen, by the grace of the true God in me, I flung this lie out of my mind . . . and for many years the name of God meant nothing to me but the hideous scar in my heart where a fearful demon had been."

He vehemently and with zealous scorn attacks such conceptions of God as are generally supposed to be held by professors of religion. He cannot abide "that fantastic Trinity which the wranglings and disputes of the worthies of Alexandria and Syria declared to be God," a "God of magic," responding to men when they do "things that are supposed to be influential with him, such as saying prayers and repeating gross praises of Him, or reading in a blind industrious way that strange miscellany of Jewish and early Christian literature, the Bible."

What is called Providence, with all that it implies, also comes in for hearty censure and denunciation, a Providence which "banks your aeroplane correctly and minds your innocent children for you if you leave them before an unguarded fire."

Christ is pictured as weighed down with "the millstones of Syrian theology and an outrageous mythology of incarnation and resurrection."

In the place of the old, hideous, and now discarded Deity, Mr. Wells presents us with what is to him the true God, the "God of the Heart," with whom only the reality of religion deals. Back of this God stands, indeed, the Creator, the "Veiled Being," concerning whom the author claims "complete agnosticism," and whose relationship to the living reality in our hearts, "the true God," man, he says, may never be able to comprehend.

This true God, accepted by "the renascent religion that is now taking shape," is *"a finite God,"* "a person" sharing with man his sufferings, his longings, his victories. He is a creature of time but not of space or matter, "a being in conflict with the unknown and the limitless and the forces of death, who values much that we value and is against much that we are pitted against." "He is helped and gladdened by us, he hopes and attempts." He is our partner and helper. He must become the invisible King of our thought and acts and plans. In Him is found "a huge friendliness, a great brother and leader, who Himself struggles in His great effort from strength to strength."

This review gives but a very fragmentary idea of the main thesis of the book. It cannot be enlarged within the limits of this paper.

The third member of the trilogy "The Soul of a Bishop," is simply a dramatization of the philosophy of "God, the Invisible King." It is the new "religion" personified. It is the story of an Anglican Bishop, liberal in theologic thought, disheartened by the lifelessness of the church ritual and service, saddened by the helplessness of the Christian Church in the face of a world-storm of unheard-of violence , and instinctively feeling that there must be an adequate remedy for this universally destructive plague.

A drug, which he takes for insomnia, and a tired brain produce a most unexpected effect. Something snaps in his head. He is whirled away from the world and finds himself first in the presence of an angel, with whom he converses about weighty matters such as creation, creeds, religion. He is then led into the presence of God. He was not afraid; for he was duly prepared. He saw "only the likeness and bodying-forth of a being inconceivable, of one who is

greater than the earth and stars, and yet no greater than a man . . . a being forever young, forever beginning, forever triumphant, . . . He was hope and courage . . . and his courage and adventure flowed into and possessed the being of the man who beheld him."

The Bishop was bidden to come out upon the "Adventure of Life," to conquer all forces, to overcome all obstacles, to subdue pain and death. "Never had the Bishop had so intense a sense of reality. He knew certainly that God was his King and Master, and that his unworthy service could be acceptable to God."

To emphasize the reality of it all, the author makes God, in passing, smile and extend his hand. "Unspeakable love and joy irradiated the whole being of the Bishop as he seized God's hand and clasped it desperately with his own." His being was suffused with a golden light. "It was as if he merged with God and became God."

This fable, or allegory, of the Bishop's vision and conversion to the new faith, has a more potent appeal in it than the theological tract, "God, the Invisible King;" for abstract statements are always less impressive than the mirrowing of truths upon the human consciousness, however outlandish the garments in which they are clothed, and this accounts, largely, for the wider circle of readers of the later book.

II.

Before proceeding to show the weakness and fallacy of Mr. Wells' new religion, it is permissible to turn aside and note the cheering phenomenon unfolding before us in the entire significance of such a view of life as is held up to us in the midst of universal chaos and upheaval; namely, the supremacy, nay, the indispensableness of theistic belief for human progress and achievement, as against materialism, which of late has threatened to become the fixed philosophy, in practice at least, of a flippant and self-loving age.

The real conflict of opposing forces thru many centuries has been, spiritually speaking, that between Hellenism and Hebraism, between a life which enthroned the senses and the physical elements, and that which regarded the moral ideal and the life of the spirit as the supreme good. On the one hand, the conception of man as higher than the animals and therefore more capable of responding to the challenge of the sensuous and attractive forces and elements within and without, makes his mission happiness and power—power for selfish ends. Beyond this there is nothing. On the other, the Hebraic idea, appearing under several forms and regimes, teaches that man has a divine content within him, that he has an eternal quest before him—the quest for the very mysteries of creation and conduct and harmony and eternal life,—and that therefore he is a growing and achieving and conquering spirit.

The two conceptions are unharmonizable. It is not so much the outward difference between, say, the solemnity of the Day of Atonement at Jerusalem in the time of Josephus and a bacchanalian orgy in ancient Corinth, or, in these days, between a primitive Methodist camp meeting and a cabaret show in San Francisco or New Orleans: it is rather the difference in concept of life, of which these are striking manifestations. Certainly, to the moralist and the student of the *Zeitgeist*, the past few decades have brought serious questionings and frequent trepidation.

Humanity has seemed to be floating on a "thawing iceboard," to use Carlyle's phrase and neither did nor would notice the danger. The cry on every hand has been for "bread and games," more civilization, more power and knowledge to conquer the domain of Nature, more leisure in which to respond to the demands of the senses, more entertainment to drive away the demon of care and to obviate the need for reflection and introspection.

Hellenism was triumphing; Hebraism, apparently, was doomed. But, lo, with the suddenness of an earthquake comes the world-tragedy, the Almighty is speaking in trumpet tones, the lash is falling, bloody welts are being made on the back of the race,—but men are finding "the pain that quickeneth." Away, now, with Dagon, a god who cannot stand up, falling ignominously, unable to rise. The cry is for a God all-powerful, a rock, an immovable foundation, a shelter, a revealer and interpreter of the deeper currents of life, of love, of pain, and of longing. "Give us," men cry, "something eternally powerful and forever satisfying.

Here is where Mr. Wells, type of many workers in similar fields, epitomizing the

world's hunger and demand, becomes a prophetic voice, foreteller of better days, dispeller of ubiquitous gloom, inspirer of a large and glowing hope for the ultimate spiritual redemption of humanity. God-intoxicated himself, he sees only one remedy for the bleeding race—not more civilization, but more of God; not more organization, but more of the sway of and submission to "God, the Invisible King!" The former remedies have utterly failed. Religion is the sure panacea. Hungry? Here is bread. Thirsty? Come and drink. Weak? Here is strength. And there is enough for all. Even amidst the roar of cannon and the clatter of hoofs, the shout of those who charge and the groans of the wounded and dying, we can distinguish the clear anticipatory answer of the world: "We will come!"

III.

Specifically, the untenableness and ephemeral nature of Mr. Wells' religion is due to three serious defects—an inadequate and unsatisfying God, the absence of Christ, and the removal of the assurance of personal immortality.

1. Mr. Wells rightly implies that ethical precepts and mere morality are totally insufficient for the salvation of either the individual or the race. Confucianism is not, strictly, a religion. Some God is necessary. The author provides us a God, but "a finite God." The idea here given is a God who is more than Eternal Principle or First Cause,—a "person," real, tangible, objective. Let us see definitely what he has in mind.

In any institution or organization there is an "atmosphere," a "soul," a perceptible something which is not to be found in any one object or in all the constituent objects combined, but is something entirely apart, dependent upon them, growing out of them all, yet distinct. We speak of the "spirit" or "soul" of a college, and we find it not in the desks or the books or the scientific instruments, nor in the faculty or the students,—these are all necessary to produce the "soul" or "spirit," but the latter is, after all, distinct from them, a separate entity. The same illustration will apply to a home or a nation.

Now, that "spirit" or "soul" apparently has power to inspire, to encourage, to humble, to enlarge. Similarly, God began to live when men began to experience, to strive, to achieve; and out of the combined seeking and finding, groaning and rejoicing, of humanity, God developed, a spirit, a "person," above all, the King of all, the Master, yet depending upon men and growing with their growth, suffering with them, striving with them, achieving in their achievement,—limited and impeded as men are, but, because of his all-inclusiveness and longer existence, their inspirer, helper, and the ideal of their souls.

It is very doubtful whether the average intelligent seeker after the highest truth will be long satisfied with such a "God." Haeckel in his Monism, Bergson in his philosophy of a world where there is neither past, present, nor future, because each creates the other in the physical, intellectual, and moral realm,—making man the creator of the past as well as of the future,—and our own William James in his philosophy and his "Pragmatism," touching upon some of the ideas which Mr. Wells has elaborated, have all failed to satisfy the perennial search of the human heart. They were voices crying in the wilderness. They had no bread to satisfy the perennial search of the of inadequacy and helplessness, longing insatiably for the limitless and the ultimate, crying out: "Oh, that we knew where we might find Him!"

Admitting the dilemmas of orthodox religion, granting that there are disturbing and irreconcilable elements in our conceptions of God and the universe, they are not to be compared with the depressing features of this new "religion." "A finite God!" Man, if he find God at all, must find Him as the Supreme Power, the Almighty Father, perfect in himself, possessing all ideal attributes, an objective reality, transcendently independent of man, yet working out thru man His plan to bring the race and all creation to His own plane of life,—the hearer of human cries, the communer with human souls, the educator of men in the school of suffering, and failure, for the divine, victorious, and perfect life.

Not all the glamor of thought, nor the niceties of language, nor even the sincerity and passion of a Wells can hide the sterility, the emptiness, the uselessness of this "God of the Heart," Who is, after all, only the subjective mirage of man's own spirit. Faith in this "God" can neither be strong nor lasting. Depending so largely on us, he must fail when

we fail—and how often we do fail!—and be cast down and in despair when we are.

Men never will worship such a "God" nor acknowledge Him as King. Our God must be greater than we are, omnipotent, omniscient, with a character unchangeable, a love all-inclusive, and a hope which never grows dim. Such a God we can follow in darkness and in the shadow of defeat and death; for he is light and truth and power,—with Him and in Him we are safe and shall be calm and victorious. The Christian's God alone is absolutely eternally adequate and the trouble with Mr. Wells' God is that the untutored will fail to understand him at all, and the thinker will lose no time in disgustedly repudiating him.

2. The absence of Christ. Whatever else may be found lacking in the higher life of our age, we all discern on every hand the clear insistent demand for reality. And it is also the universal conviction that the highest form and expression of reality is thru *personality*; for only thus can we arrive at the nature and proof of all that is real and worth while —the true, the beautiful, and the good.

The supreme significance of the Christ, stripped of all the irrevelant elements, seems to me to consist, first, in showing us the reality of God thru His expressing Himself, in magnificent splendor and fulness, in a human personality, and, second, in the inspiration which his life and teaching impart to ethical passion and conduct. Men had always worshipped and idealized God; but at the same time and alongside there has ever existed the yearning to know more of him, to look into his very heart, to hear his voice audibly, to come in touch with him as a tangible reality.

Christ's advent provided all that. Here was God concretely. Here was the proof of the worth of faith. If God was transcendently remote before, he now came tangibly objectively near. Here is a man, like other men, toiling, enduring, hoping, praying,—yet, greater than man, a veritable God, with superhuman wisdom and love and calm and fearlessness and forgiveness, satisfying the hunger of human hearts, wiping away their tears, inspiring them with strength for the great tasks, telling them with sure knowledge the very secrets of the heart of God.

Men have dreamed of a God-filled life; now they know what it is. And the better they know it the more they want it; for in Christ religion becomes more than abstract truth or even a soul hunger,—it becomes "the life of God in the soul of man," a living organism, a never-ending growth. Christ becomes, in fine, the proof of both God Himself and the practicalbility, for men, of living the life of God; for God, he taught, lives fullest when creating and imparting. That is why the Son came He came to reveal the Father, thus making it possible for Him to impart to men His harmony, His faith, His love, His power.

It is, then, natural for Christians to worship Christ and to pray to Him; for He is to them identical with the Father in spirit and power. Mr. Wells fails seriously in his appeal for a religion without Christ; for he leaves man in a spiritual desert, as it were, where hunger and thirst and despair dwell. Christ focussed all the ideals, all the dreams, all the gropings of the souls of men, in Himself, holding up before them a blended and harmonious divine portrait of concrete life and action, for any who will come and live it.

Religion without this perfect personality, as an earnest of what men should strive after, becomes shorn of its worth and power. And never has the world needed Christ more; for He is the only one Who can lead His brethren thru the present darkness and storm and struggle to light and victory and peace.

Incidentally, the repudiation of Christ leads Mr. Wells, consistently, to discard the Bible also. With all our respect for him, we cannot but smile at the apparent ease with which he dismisses it, with a wave of the hand, so to speak, as "that strange miscellany of Jewish and early Christian literature." No book of guidance, no personal leader!

The human race so far has not been able to lift itself out of its sin and weariness and despondent gloom, its idol worship and self-deception. Has it radically changed all of a sudden? Or will it do that thru the magic wand held aloft by H. G. Wells?

3. The author of the trilogy implies the possibility of personal continuance after this life, but gives no assurance in that direction. This is entirely consistent with his doctrine of "a finite God" and a religion, the reality of which de-

pends solely upon experience. Personal immortality has ever been the hope and solace of the race, which has, thru its entire history, held firmly to the basic belief in the reality and the complete entity of each *ego*.

In the midst of agony and loneliness of soul and the sense of incompleteness, the cry has gone forth from deep to deep for a larger life and a fuller knowledge and a more perfect vision. This longing for an unbroken realization and development is an evidence of the essentially spiritual nature of man, and is the postulate of an objective, personal, and infinitely perfect God whose crown of creation is personality, and in whose scheme of things personality is by its very nature endless.

The Christian Gospel plainly teaches it, and human relations here buttress it. Take away the belief in the immortality of the soul, and the Christian idea of God falls with it, in which case religion simply degenerates into a cold ethicism without incentive or passion, suffering loses its ennobling mission, and human relationships and interactions become only the means of temporary subjective interests and pleasures. Man's faith in the immortal life changes the aspect of his entire experience and leads him, thru Christ, to rid himself of all his useless encumbering impediment, in order to be led from strength to strength into the very presence and life of the Eternal.

The author of the trilogy, sincerely desirous of leading the race out of a supposed morass, has led it into a barren desert. Some of the scenery is novel and attractive, the atmosphere is bracing and the sky blue; but dwelling for long there is impossible. The road by which men will travel in the future, spiritually and ethically, will be the old road of the Christian Gospel, with the stones and briars and carelessly strewn rubbish left by men, well-meaning, but ofter weak and short-sighted, entirely removed. The travelers will be equipped for the journey by an inbred faith, they will be buoyed and encouraged by an ever-developing inner experience to meet that faith, and ahead of them there will stretch out the glorious vista of the high table-lands where a redeemed race is forever basking in the sunlight of Divine Love.

And the essential elements of that faith?

A God transcendent yet immanent, the Creator of the universe yet the Father of His children, eternally calm yet always tender and sympathetic. The exaltation of a Christ Who is God indwelling in a human personality, agonizing with and for men yet victorious over all forces, a Teacher yet a Brother as well, forever inspiring, cleansing the heart, guiding into the fullest life. The passion for an all-inclusive ethical righteousness where the word *goodness* shall assume the grandeur that is its due and the longing will be, with the poet,—

"Just to be good;
To lift up our hearts where they are understood;
To let the thirst for worldly power and place
Go unappeased; to smile back in God's face
With the glad lips our mothers used to kiss;
Ay, tho' we should miss all else but this,
To be good is enough!"

And the certainty of personal spiritual continuance forever, growing thru love and service and knowledge into the very likeness of the Eternal.

* * *

THE "VERSIONS"

BY PROF. H. W. MAGOUN, PH.D.

The critics rely on the Massoretic Text. It is a fatal error. That text is the final product of centuries of transmission and revision. It embodies various verbal changes due to marginal readings and other glosses, all of which affect critical results, and it also embodies, so far as can now be determined, a deliberate attempt to discredit the Septuagint, because it had become the accepted Bible of the Christians. To accomplish the desired result, a revision was necessary, and there are reasons for thinking that it was made, not far from the end of the first century A. D.

If such was the case, as scholars are now confident that it is, the fact was kept secret. Its success depended in large measure upon its being kept secret; for if Christians once realized what was going on they could not fail to take advantage of the situation in order that the attempt might recoil upon the heads of those who made it. It would show unfairness and prejudice, and it would indicate to what lengths the Jews were prepared to go in their hostility.

Furthermore, if such was the case, the Hebrew text would instantly come under suspicion whenever and wherever it conflicted with the Septuagint, and a knowl-

edge of the revising activities of the scribes could not fail to discredit the Hebrew version and exalt the Greek one. The entire project would thus be wrecked almost at its inception, and secrecy thus became imperative. The ostensible object, moreover, would necessarily be a pure and uncorrupted text. The fact that changes had been made could thus be covered up by the assertion that the new reading was really the correct one, the old being a corruption. The revision would then become so obscure a matter that it would attract little or no attention on the part of those outside the inner circle, and almost no trace of it would appear outside the text itself.

Certain it is that the Samaritan Pentateuch, which dates back to at least 432 B. C., since which time the Jews have had no dealings with the Samaritans, differs in many details from the Massoretic Text. It is the first and one of the most important of the versions so-called, concerning which more and more is likely to be heard as time goes by. They represent the most ancient material now at our disposal for the determination of primitive readings in the original Hebrew text. That text undoubtedly had defects, because it was produced in an age when defects were a normal feature of all human speech. Grammatical accuracy came later, with few exceptions; for Panini himself, the great Sanskrit grammarian, hardly antedates our era by more than four centuries.

Traces of those defects still remain. None of them are vital, and none of them need occasion any difficulty. They are merely marks of genuineness, which help to discredit the idea that the Old Testament is a late forgery. Changes in the form of transmission—the Samaritan Pentateuch is written in a much older character than the square letters of the Massoretic Text—and the inevitable limitations of human copyists have added their quota, not to mention the fact that word divisions and vowels, as they were then treated, offered innumerable opportunities for minor errors and slight verbal changes.

Most of the variations between the Massoretic Text and the Samaritan Pentateuch are of no real consequence. A few are important. The language is essentially the same. The evidence seems to indicate that the Jewish scribes made certain changes in the interest of Jewish prestige, one of them being the alteration of Moses to Manasseh in Judges 18:30 by the insertion of an n. In about a thousand instances, so it is stated, the reading of the Samaritan Pentateuch is sustained by that of the Septuagint, which is the oldest Greek version of the Old Testament. It is next in importance among the versions.

Just how old it is, is still a matter of dispute; but it was the version usually quoted by Jesus himself and by New Testament writers. It was written in the ordinary business Greek of the Levant, which then served the same purpose in the Roman Empire that French served in Europe in the nineteenth century. The standing of the version is therefore settled. It was the Old Testament of the Saviour and of His followers. As the Massoretic Text is comparatively modern —the oldest extant manuscript is dated 1010 A. D., if a complete copy is required —and seems to have been based on a faulty prototype, it is clear that the two versions now mentioned are far older than the present Hebrew version and may be much more reliable in some particulars.

Unfortunately the Septuagint has been so often and so carelessly copied that its text is much in dispute, and the work of collating all the readings and so determining the exact text is still in its infancy. The problem will not end with the collation; for the evidence of all the other versions must also be considered and given due weight. Meanwhile it is clear that the Massoretic Text has suffered in its transmission, that it contains various revisions of verbal forms such as the alteration of Baal to Elohim or Jahveh, that marginal notes have crept into the text, that glosses have been added very much as they have been in the English version, and that mistakes have been made in copying various items and passages. It is, furthermore, not unlikely that fragments have been lost and that the order of documentary material has suffered some confusion.

One book, Jeremiah, is considerably smaller in the Septuagint. As that prophet wrote his book twice and enlarged it the second time (see 36:32), the Septuagint version may be the older of the two. Scribes remembered things by heart in those days and were able to reproduce them practically verbatim, even if they were of as great length as the Book of Jeremiah, and a copy of the book burned by Jehoiakim may therefore have survived and been used in the pre-

paration of the Septuagint. Stranger things have happened. However that may be, the reading of the Septuagint elsewhere is often shorter, simpler, more natural, and more in keeping with the context than that of the Massoretic Text.

Fragments of three other Greek translations have survived. One by Aquila was an attempt to reproduce the official Hebrew text exactly. His work has been called a "colossal crib." It was used by Jews who did not know Hebrew and thus became a substitute for the Septuagint, which it was doubtless intended to displace. The second was by Theodotion. It seems to have been an attempt to revise the Septuagint and make it conform to the official Hebrew text of his day; namely, the supposed revision of the first or second century. The third was by Symmachus, who appears to have been an Ebionite bent on making a version, based on Aquila's, for the especial benefit of his particular sect. All three belong in the second century.

From the third century, fragments, two in number, of Origen's Hexapla have come down to us. He was seeking to obtain a basis for the determination of the true text. In his first column he had the current Hebrew text. In the second the same appeared, but in Greek letters. The third contained the version of Aquila. The fourth had that of Symmachus. The fifth was devoted to Origen's own revision of the Septuagint. The sixth and last gave the version of Theodotion. As Origen assumed that the Hebrew was better than the ancient Septuagint, his contribution has little real value. It has lead to much confusion.

The fourth century saw three other recensions of the Septuagint in circulation. The first was attributed to Hesychius, the second to Lucian, and the third to Eusebius and Pamphilus. These two followed in the footsteps of Origen in doing their work. All three versions have affected existing manuscripts and so complicated the situation To balance matters and help in the solution of the text riddle, there are other versions which have been based to a greater or less degree on the ancient Septuagint. The most important is an old Latin one of the second century, which throws much light on original readings.

Jerome's Vulgate, begun probably in 382 A. D. at the behest of the Bishop of Rome (the then Pope), was mainly produced from the Hebrew text by translation. It used the Septuagint, however, especially in the Book of Psalms. It was a hasty bit of work and cannot always be relied upon. A careful revision has been prepared. It should be a valuable addition to existing material.

There are two Egyptian (Coptic) versions, the Bohairic, in the dialect of Lower Egypt, and the Sahidic, in that of Upper Egypt. They were produced at some time between the second and fourth centuries of our era and show various affiliations. Then there is an Ethiopic version, based largely on an early Greek text, and a Syriac one, made from the Hebrew with the help of the Septuagint. There is also a Seriac version of Origen's text of the Septuagint, an Armenian version, based largely on the Hexapla, and an Arabic version that is referred in large measure to the Septuagint. Fragments of others survive.

Until all of this material—*and all of the manuscripts which it includes*—has been collated and studied with extreme care, it is idle to talk of "assured results." There can be no such results until there is an assured text, and no such text is even remotely possible until the specified work has been accomplished. Any textual critic will tell you that; for it is axiomatic. Moreover, it is self-evident even to the novice. To base conclusions on the use of Elohim and Jahver has already been acknowledged as a mistake by the highest of the higher critics, because this comparison of versions has demonstrated that neither word is original in many Old Testament passages. The use of Baal (Lord) for a heathen deity led to its expulsion from the text where Jehovah was referred to, and the process involved, directly or indirectly, other consequences of greater or less importance. It changed proper names, for example, in which Baal was an element. A substitute for Baal was employed, somewhat as had been the case in revising the Hebrew text. See *Bib. Sacra, Jan.* 1915, pp. 137 ff.

Slowly but surely the entire structure of higher criticism is crumbling. The "Versions" are undermining its very foundations, and the textual critics are using them without fear or favor. They cannot be answered. The higher critics have ignored the very existence of textual criticism; but it has now forced its conclusions upon them, and they are anxiously seeking for a means of combatting its results. They will find none. Many of

their "difficulties" will yield easily to a normal critical examination of textual evidence, and much of their "evidence" will disappear when the text has been determined. Their cause is actually doomed by the disclosures of the textual critics, to say nothing of what archaeology has done to sustain the Scriptures and discredit the critics.

One other thing should be noted. The corrected text will not produce any greater changes than those already involved in the Revised and Authorized versions in English. No vital point will be affected, and the only result will be a closer and better reproduction of the original documents themselves. To that no one can object. It is most desirable and will be altogether helpful and inspiring. We cannot be too accurate in versions of the Scriptures.

* * *

The Genuineness of the Pentateuch Re-established

BY PROF. G. FREDERICK WRIGHT, D.D., LL.D.

It never rains but it pours. Since Mr. Wiener, fourteen years ago, in his "Studies in Biblical Law," pointed out that the differences in style and vocabulary in the Pentateuch were naturally occasioned by the different character of the various laws, a large number of eminent scholars have followed him in working out the details of the argument, thus re-establishing the Mosaic authorship beyond all reasonable question. Among the most convincing efforts in this direction is that of Dr. M. G. Kyle, which appeared in the January and April numbers of the *Bibliotheca Sacra* for this year, and in more condensed and popular form in recent numbers of the *Sunday School Times*. So convincing are the arguments adduced that it indicates either great stupidity or inexcusable prejudice for any scholar to go on defending the documentary theory without reference to what these recent scholarly writers have done.

That there is a "problem of the Pentateuch" cannot reasonably be doubted. There are marked differences of style that call for explanation. The documentary theory of the Higher Critics furnishes the explanation by supposing the book to be made up by piecing together extracts from different documents originated at different times and by different classes of writers. This is one explanation, and, if it were the only one, might be accepted as correct and final. But it is not the only one, and besides that it raises a great many objections created by itself. For example, it is most unlikely that anybody but "a child with a pair of scissors and a paste-pot" would mingle the various styes of the Pentatuech so indiscriminately as is done, and distribute them as has been done throughout the narrative. Furthermore, it is difficult to believe that any one who juggles the documents as it is supposed was done to produce the Pentateuch should have exalted the moral glory of the law as is done in Deuteronomy. "The priestly chicanery that could fabricate a book, or find one fabricated by some one also in the name of Moses a short time before, and palm it off in the name of the great traditional lawgiver of the nation" without detection is inconceivable.

But now Dr. Kyle, by an exhaustive analysis, shows that the different styles of the Pentateuch upon which the critics depend to support their documentary hypothesis are naturally accounted for by the objects had in view by the writers of the various portions. There are three words which characterize the different portions of the law. "Judgments," "commandments" and "statutes" are never confounded and are always used consistently in the passages containing those forms of law. "Judgments" are in all cases "laws which concern one man's relation to another or to the congregation or the community" and were uniformly such as could be orally taught to the people (see for example, Exodus 21 : 12-17).

"Statutes," on the other hand, "were *directions* about things. To do or not to do them was not right or wrong in itself, but only so because of the statute." Such are the portions referred to as the ceremonial law. Wiener has compared these portions to what is called in law books "procedure," designed especially for the direction of the priests. In all these portions of the Pentateuch the word statutes is used. The word judgment never appears in it. They were not for popular use, and hence are not quoted by the prophets and preachers. Deuteronomy, on the other hand, is an impassioned popular appeal such as the great law giver would naturally make on the occasion to which it is ascribed. It has a flowing style, quite in contrast to the other portions of the Pentateuch, but such as naturally fit the earnest utterances of an orator.

This explanation satisfactorily accounts for the problem of the Pentateuch which relates to its differences of style, and removes the last argument by which the documentary theory which assigns to it a late date has been supported. Wiener and his associates have already, to the satisfaction of Wellhausen himself, by textual criticism, destroyed the argument from the different uses of the divine names.

The argument for the late date of the Pentateuch, drawn from the alleged improbability that a nation in possession of so high a standard of monotheism as is set forth in the Pentateuch should for so long have fallen below this standard in idolatrous practices, is shown to be utterly fallacious by the events of the present war in which the whole world is involved. That a professedly Christian nation like Germany should, in the name of the Prince of Peace, have prepared for and instigated the present war with all its atrocities is infinitely more paradoxical than anything which occurred in Jewish history. It would seem a good time for the destructive critics of the Pentatuech to acknowledge their error and beat a retreat. This I sincerely hope they will speedily do.

* * *

THE EPISTLE TO TITUS

An Introduction and an Analysis.

BY WILLIAM H. BATES, D.D.

Titus was of Greek parentage (Gal. 2:3), but of his birthplace not anything is known. He was converted under the ministration of St. Paul (Ti. 1:4), apparently when a mere lad, as was the case with Timothy. Converted, he seems to have early given himself up to Christian work, and he began, while yet young, to be employed by Paul on special missions.

Chronologically, the first mention of him is in Gal. 2:1, where he appears with Paul and Barnabas on their way to Jerusalem (Acts 15:2; Gal. 2:1), to settle the vexed question of circumcision of Gentile converts, the date of which council is generally assigned to A. D. 50. The next mention of him, chronologically, is in the Second Epistle to the Corinthians, where he is named eight times (2, 13; 7, 6, 13, 14; 8, 6, 16, 23; 12: 18). It seems that on these separate occasions he was sent to introduce submission and order into the turbulent and distracted Corinthian Church. The promptness, vigor, and success, with which he accomplished his mission bespeak his virility and level-headedness. He was a stalwart.

As a companion Titus was most enjoyable. Nowhere in all of Paul's Epistles are there warmer expressions of exuberant thanksgiving and happiness than in regard to his personal meetings with Titus. The Apostle going from Ephesus to Troas to preach Christ's gospel says, "I had no rest in my spirit because I found not Titus my brother (2 Cor. 2:13). Going from thence "into Macedonia our flesh had no rest, but we were troubled on every side; without there were fightings, within were fears. Nevertheless, God, that comforteth those that are cast down, comforted us by the coming of Titus" (2 Cor. 7: 5, 6); "yea, and exceedingly the more joyed we for the joy of Titus" (Titus 5:13). The young man's companionship seems to have had in it an invigoration to the Apostles' spirit like that of a fresh mountain breeze.

After this for some ten years, we lose sight of him altogether, until the notices which Paul's Epistle to him supplies, when we find him in the island of Crete. Towards the close of the Apostle's life, and after his liberation from his first Roman imprisonment, as a part of the last work he did he goes to this island with Titus. Who founded the churches in Crete is not known. A not unnatural supposition is that they were instituted by persons who were converted at Pentecost. But by whomsoever founded, they were in an elementary and incomplete state, defective in government, irregular and erratic in life. Paul went away, apparently in haste, and unexpectedly; but he left Titus behind to continue, perfect, and superintend the unfinished work.

In 2 Tim. 4:10, we find Titus in Dalmatia, a region now included in the Austrian domain. Tradition connects his closing years with Crete, and he is said to have died there at an advanced age, the modern capital, Candia, claiming his burial place.

The Epistle to Titus was writen by St. Paul, probably soon after his hasty departure from Crete, persumably from Nisopolis in Macedonia (Ti. 3:12). Its date was probably A. D. 66. The object of writing it was to help Titus and direct him in his difficult work among an unpromising people (Ti. 1:10-12). It is a treatise on church order and christian life, setting forth the qualifications and

duties of church officers, and the duties of members of the church.

Analysis

I. Salutation. Chap. 1: 1-4

II Character and Duties of Church Officers. Chap. 1: 5-16.

1. The church organization completed, and officers appointed, 1,5

2. The equipment of church officers: they must be

1. Monogamists, 1,6.
2. Good paternal disciplinarians, 1, 6.
3. Blameless and exemplary in life, 1,7.
4. Socially refined, 1,8.
5. Sound in the Word and expert in handling it., 1, 9.

3. This equipment necessary because of the bad character of the Cretians, 1: 10-16.

III. Duties of the different classes of church members in private life. Chap. 2.

1. Aged men, 2, 2.
2. Aged women, 2, 3-5.
3. Young women, 2, 4, 5.
4. Young men (including Titus), 2, 6-8.
5. Servants, 2, 9, 10.
6. Religious ground and enforcement of preceding duties, 2, 11-15.
1. Grace bringing salvation, 2, 11.
2. Grace teaching a holy life, 2, 12.
3. Grace setting forth the Glorious Hope, 2, 13-15.

IV. Duties with respect to public life. Chap. 3, 1-11.

1. To officials, 3, 1.
2. To society, 3, 2.
3. Reasons therefor, 3, 3-8.
1. Reason because of former manner of life, 3, 3.
2. Because of Christ's love and work, 3, 4-8.
4. To unbelievers and unbelief, 3, 9 11

V. Personalia—Directions and greetings. Chap. 3, 12-15.

* * *

One reason why many a pastor makes his pastorate so short with a given church is the fact that certain ones "in authority" do not want him to remain longer; and the reason they do not want him to remain longer is the sad fact that the preacher has learned his congregation and his preaching has become too pointed and personal to be comfortable, however, it is folly to preach to angels while your congregation is made up of men. The man who is living the life of a demon, yet playing the role of a saint, would much rather see the preaching shelling the woods than sharp-shooting.—*Nowlin.*

PEACE ON EARTH

BY PROFESSOR DOCTOR H. VISSCHER.

Translated by John H. de Vries, D.D.

The Cross and Peace.

The Holy Scripture leave no doubt about the fact that rejection of Christ's Kingship includes the disasters of war. As long as the world chooses the service of unrighteousness conflict remains; for without Christ it is without the Prince of Peace.

Christ is the Prince of Peace. At His birth the heavenly hosts sang the "Glory to God, on earth peace, good-will toward men."

They did not sing this in the interest of the man of sin who gives God no glory, has no peace and with whom God is not pleased. As said above, the angel song is commonly misunderstood when without more it is applied to the world which lieth in wickedness.

It was the infant Jesus which occasioned the joy of the spirits about the throne. There was and is no man who gives God glory. God knows that from the unholy no holy one shall ever be born and that hence no sinner shall ever proclaim His glory.

From this dark earth ascends only complaint about trouble and the curse of anger. From the abyss of sin no psalm of praise rises heavenward. But at Christmas He was born, who alone shall bring God honor. And since the world did not know Him and did not observe His coming the heavens brought the praise which only later the earth would begin. The infant Jesus is the Head of the Church. In Him arises a new humanity, which in and thru Him shall give God the honor, which the man of sin kept for himself.

The angel song referred to Immanuel, for it spoke of "men in whom God is well pleased." Luke 2: 14 R. V. There is nothing in the sinner to please God. The sinner only meets God in enmity. God finds him as an enemy. And therefore "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. 1: 18. Man treasures up wrath unto himself. Rom. 2:5. How then can God be well pleased with a race which He portrays as lost in moral ruin and subject to His judgment. Rom. 3: 19. The Scripture draws a picture of humanity which is wholly opposite to that with which God is well pleased. The song of the angels referred

to Immanuel in Whom righteousness was prepared. God's good pleasure is in Jesus and in His Church by reason of His righteousness imputed unto her.

Such also is the case with the "peace on earth." There is no peace on earth. Human feet are swift to shed blood. Their throat is an open sepulchre, with their tongues they use deceit—their mouth is full of cursing and bitterness, the way of peace they have not known. Rom. 3:10-20. Thus it is that God knows humanity and he who is willing to see truth must agree that such is the case. How then can "peace on earth" be sung about it?

This is the folly, that the word from heaven regarding the infant Jesus is promiscuously applied to a world which is involved in a mighty conflict with God and hence also with itself. The angel song applies to the Prince of Peace. In Jesus there is peace, peace with God, peace with the neighbor. We being enemies are reconciled to God by the death of His Son. Rom. 5:10. In fellowship with Him dispute is silenced, conflict solved. He who saith he is in the light and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light and there is no occasion of stumbling in him. 1 John 2:9-10.

This explains the fundamental cause of all racial hatred, of national hatred, of the great war which now chastizes Christian Europe. They call themselves by the name of Christ, but Himself they reject. They boast themselves of being in the light and give of their substance to have the heathen share that light, while at the same time they fostered envy and hatred, coveteousness and love of gain which placed even Missions at their service.

It is no secret that Missions are abused to do pioneer service first in behalf of commerce and afterward for the occupation of territory. It is terrible how helpless, primitive man is robbed, ill-treated and even killed in many cases in cruel ways. It is indeed true that all things must work together to hasten the coming of the Kingdom of God, and that they so do. But how? In the same way in which Pilate co-operated, shedding innocent blood and Israel when they said: "Crucify Him."

Is it not known that in Mission fields the English, who claimed to be par excellence bearers of the light, in heathen lands cooled their hatred against German Missionaries. This throws a peculiar light upon the urgency of Missions and raises the question whether in cases like these the abuse of what is holy is not too evident. The nations of Europe confess that God is light, but they walk in darkness and do not the truth.

And therefore, in spite of the gigantic traffic of modern culture, they had no fellowship with each other in the deep sense of the Scripture. In their hearts were envying and strife from which sprang confusion and every evil work. James 3:16.

War had to come and will yet come again in spite of the call after a sickly idealism. For a time international relations may appear sound and beautiful, but it will ever be the beauty of the plastered grave within which death hath rule. And death shall come forth from it whenever it is deemed that it has been locked in for good. As long as the nations pursue unrighteousness there will be fruitful ground for new wars, which will be more cruel as advancing science and technics create more terrible implements of destruction.

This is no comforting thought. But it is folly to ignore the Word of God and to see reality as it is. Dreams, fancies, denials of truth, however well meant, revenge themselves in an awakening which fills one with terror. Reality is cruel to many fanatical idealists, and mainly so because it strikes down lies. To this can be applied the word of Lessing, which was intended against Christendom: "Das Wunder ist des Glaubens Liebstes Kind." Miracle is faith's dearest child. They will continue to build air castles. They are busy with this now, until again, perchance more terribly still, they will be sobered.

Is there no means to avert war? Can nothing be done to banish it? One means only, but all depends upon its application. The nations must not only name the name of Christ, but depart from all unrighteousness. They must become Christian. This they refuse to do. They reject a culture-ideal which makes the greatest of all to be servant of all.

What now is the call of God's Church in the face of the nations? To bear witness by word and deed. The Word must be preached, since it is a word of righteousness and mercy.

Many will say, this means nothing. And truly in the eyes of those who expect salvation from man, it does not mean

anything. But experience teaches that the weakness of God is stronger than men." The weak, insignificant Word, despicable in comparison with the Wisdom of the World, has been a power which has surpassed wisdom, for the foolishness of preaching has once overcome the world.

The Word alone can be our hope in the conflict with the world, with its cruelties, with the cruelty also of war. The Word teaches that war shall remain, but also that the Church of God may not cease from bearing witness against all unrighteousness.

And this is the high calling of our union that it shall co-operate to have the Word of God proclaimed in all its fulness in our church, and through the church in state and society. That purpose is beautiful. It is too high for us. But yet it is God's call to every one who has experienced that God's Word is possessed of such mighty power that it can regenerate a sinner, dead in trespasses and sins, to a new and lively hope, and amidst the bitter conflict in the arena of the soul, can speak of peace.

Our Union calls on you to do your share in the fight to preach and to proclaim that there is peace on earth, but only in Him, Who has said: "Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you." Also John 14: 17.

The Prince of Peace shall one day overcome. Righteousness and truth are the girdle of His loins. The wolf shall dwell with the lamb. The lion shall eat straw like the ox. Nowhere shall they hurt, nor destroy. But when? When the earth shall be full with the knowledge of the Lord. That is, when God's Word shall be known and truly believed. Then there shall be peace, but then only.

* * *

Lincoln's Call for a Day of Fasting and Prayer!

Whereas, the Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, has by a resolution requested the President to designate and set apart a day for national prayer and humiliation; and

Whereas, it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord;

And, insomuch as we know that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have been too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

Now, therefore, in compliance with the request, and fully concurring in the views of the Senate, I do by this my proclamation designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting, and prayer. And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite at their several places of public worship and their respective homes in keeping the day holy to the Lord and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings that the united cry of the nation will be heard on high and answered with blessings no less than the pardon of our national sins and the restoration of our now divided, suffering country to its former condition of unity and peace.

Current Religious Thought

Moral Discrimination Touching the Germans

BY BISHOP WILLIAM A. QUAYLE, LL.D.*

There is a moral flabbiness in discussing the German which has a sinister aspect. We are told very glibly, often by the Church press, more's the alarm and the pity, that we must be sure to love the Germans. They are our enemies and we must heap coals of fire on their heads by returning good for evil. This sounds pious, but is really impious. All such talk is pro-German talk. It may not be so intended. I say, it operates so. We are at war with Germany. Some day (that day, not remote, please God) we shall be framing a peace with Germany. All this indiscriminate, flabby, spineless, godless talk about loving the German, ministers to a wrong peace, to a peace which will not last overnight. We dare not forget that not long ago a high official in America spoke of "peace without victory." If a morally blind word and a politically blind word ever was spoken, that was the word. Suppose the same official returned to that word when peace was being framed? What a disaster we should be in.

Let us contemplate that. Let us further recall that the talk now made in the United States will inevitably shape the coming peace. Sentimentality of the Henry Ford type will leave America not only the laughing stock of Germany but the imbecile in the German ruthless hands.

Let us set down sternly that we are at war with the Germans, not the junkers, not autocracy, not Prussianism, not the kaiser (spelled with a small "k"). All that is camouflage and dangerous because it obscures the truth. The German people is committing the unspeakable horrors which set the whole world aghast. The German people is not and has not been conducting the war. It is and has been conducting murder. Hold fast to that. Last week the supreme court of New York declared the sinking of the "Lusitania" an act of piracy. Piracy is not war. All decencies, honors, humanities, international agreements and laws have been smashed by them day and night from the first rape of Belgium to now. The new atrocity which appeared this week was spraying prisoners with burning oil. This is Germany's most recent jest. It makes them laugh so!

They have violated every treaty with the United States; they have lied from start to finish and to everybody. A treaty was a scrap of paper. This week the Prussian lords have dishonored a prince who was ambassador to England at the opening of this war because he has published the truth saying that France nor England wanted war, Germany brought it on; and the emperor has sustained the action. In other words, Germany in 1918 has put to public shame the one man among them who has told the truth in Germany about Germany—the truth which the whole world knows without any confirmation from Germany.

Germany has ravished the women of Belgium, Servia, Roumania, Poland, Armenia; Germany murdered the passengers of the "Lusitania" and struck a medal to celebrate that German triumph dating it two days before the horrible occurence; Germany has ruined cathedrals and cities in sheer wanton fury in such fashion as has not been done in all the wars waged in Europe since the days of the building of the cathedrals; Germany has poisoned wells, crucified inhabitants and soldiers, burned people in their houses, and this by system; Germany has denatured men and boys, has wantonly defaced the living and the dying and the dead. An eye witness tells of seeing women dead at a table with tongues nailed to the table and left to die. Germany has stolen things little and big; playthings from children, finery from women, pictures of incalculable worth, bank deposits, railroads, factories; Germany has sunk hospital ships, has bombed hospitals and Red Cross camps; Germany has disclosed neither decency nor honor from the day they started war nor has a single voice in Germany to date been lifted up against the orgies of ruthlessness which turn the soul sick and which constitute the chiefest barbarity of history; Germany remains unblushing and unconscious of its indecency; Germany's egotism still struts like a kaiser; and to climax its horrid crimes, Germany still

*Methodist Episcopal Church.

struts like a kaiser; and to climax its horrid crimes, Germany has inflicted compulsory polygamy on the virgins of its own land.

What must decency say to this? That is not war; that is murder. Germany has slain and debauched more people in this war than all the heathen hordes have since Nero. Now, to maunder about loving these people is brainless because it shows no moral antipathy to those chief evils history has ever looked upon. We love the Germans as souls and as souls we pray for them, but for their deeds we have but detestation. Our prayer for every German should be that he repent and bring forth fruits meet for repentance.

Stern justice is what should be meted out, and unless there is, there will be shameful injustice meted out to a world of ruined nations and ruined bodies and befouled souls and bodies.

Can one not discriminate between punishment and vengeance? That is the puny talk we hear. Men who demand that justice be done are said to be vindictive, un-Christian, and vengeful. I affirm that such as do not sternly demand justice be done to the last farthing are not seeking a righteous peace. They are seeking a German peace which means war in a day or two, as history counts time. They put a premium on such violations of treaty and international law and international decency as Germany has affronted the world with for four wicked years. Germany must be bankrupt in pocket as she is in character and shunned of all the civilized world. That and that only will bring her to her moral senses. If Germans after this war are allowed to come to America, then would the ravagers of women and children and the burners of cities and homes and the sinkers of peaceful ships be domiciled among us. That shameless spy system, the worst this world has known, would be ratting its way through the republic. Peace will not make a murderer, a thief, and a ravager of women a safe and wholesome citizen.

The Church press, pew, and pulpit can do itself and America an invaluable service by displaying moral discrimination and calling murder murder and polygamy polygamy and steadily demanding that justice be meted out. Any other attitude will be treason to America and to God.

It is to be said in frankness that the Church and its pulpit and press are not initially to blame in this matter of silence because an utterly untenable interpretation of national neutrality made them appear to be disloyal if they spoke out against those violations of the decalogue which Germany has habituated us to expect. That interpretation has proven baleful for we have seemed to have possessed no moral discrimination; but this must no longer be allowed to stifle the moral discrimination of America. It was wrong then: it is wrong now.

We must shake us from our lethargy and we must do it now. Speak in terms of justice. Talk in terms of indemnities and rehabiliations of whole countries, and of destructions of fleet and army. Say that Germany must not be treated with. She must be treated for. A race which has shown itself wholly barbaric must not be treated with by civilized races. She should pay all the costs of all the belligerents and be made to feel the horror of herself to the end that this shall be the last war. This war must pacify the world—*Northwest. Christian Advocate.*

* * *

The Withered Fig Tree.

BY THOMAS M. CHALMERS.

Using a fig tree, our Lord once acted a parable. The symbol was vivid, open to the eye, living in the mind, and searching the heart. It revealed the condition and position of the Jews. Decayed at heart, putting forth out of that decay premature external vigor, like the blossoming forth of the great Gothic cathedrals when Romanism was inwardly dying, Israel exhibited itself as displeasing to God and ready to die. The symbol spoke then and speaks still of the everlasting disfavor of God toward mere externalism. It proclaims today God's wrath against the false, the hypocritical, the religion that is all form and without life and godliness. When men had lost the true Christ and Rome led them deeper and deeper into ceremonialism, then her great painters presented Christ in all the glory of vivid portraiture, as men never did before or have since. They placed him on canvas, but denied him a place in their hearts. When Protestantism decayed in Europe, men's mastery of the forces of nature, gained thru the enlightening of God's Word, gave them wealth and power such as the world never knew, and greed grew stronger and pride exalted itself, and God was forgotten or defied. Then the withering came in the greatest war of history.

Israel simply repeated the act of the first man and woman, and sought to hide her moral nakedness by a covering of fig leaves. Great had been her privileges. She was set in "the garden of the Lord," and hedged about with divine love and care. Moses described the privileges of the Israelites as surpassing those of all other nations.

What more could God have done for Israel? Yet when the Lord, viewing them "from afar," came down to earth to gather fruit from the Jews, we are told, "He came unto His own possessions, and His own people received Him not." They had no heart for Him. They were busy keeping His law, observing His Sabbaths, maintaining His system of sacrifices, so busy that they had no eyes for the Lawgiver and could not recognize the sacrifice he made for them.

So he cursed them. What else could he do with them? They yielded no fruit for Him. They were inwardly corrupt and on the way to death. They would not let Him remove their sin. So it wrought its natural result. "Sin bringeth forth death." Israel as a nation perished. When they needed help they could not reach God. He had said in Isaiah, "When ye make many prayers, I will not hear." They themselves recorded later in the Talmud this awful word, "The prayer gates of Israel are shut and an iron wall separates between Israel and their Father who is in heaven."

Withered Only "For the Age."

The Romans came and shut the city in. The unity of the Jews departed and all their strength. Faction after faction fought each other within the walls. They threw one another alive over the walls to the Romans. Jews were crucified until there was no longer room to set up the crosses. The city was taken, the temple was burned, 1,100,000 of the people perished, 100,000 were sold as slaves, while many of the noblest youths were led away to Rome to adorn the triumph of Titus. It was an awful withering of Jewish life and joy and hope. They had looked for the Messiah. He came, was rejected, and rejected them. The nation of Israel was dead.

Jesus said to the fig tree, "Let no one any longer eat fruit of thee for the age." It meant forever for the tree, for it would never be revived. But for the Jews there was no utter destruction. They lived on under the sufferance of God for four things: as a warning against hypocrisy; as a field from which God would secure "the election of grace" during the Church age; to become an instrument of punishment to guilty, persecuting Christendom when Jewish emancipation should come; and to preserve a seed for the revival of the nation for its future of glory. The curse to Israel was only for the age.

"Where the word of a king is, there is power." The great King spoke, and spiritual life faded from Israel. True, there has been vigor, the vigor of fallen nature. How busy the Jews have been, living the life of the world, maintaining their religion thru the centuries, a mere form without heart and without life. Some twenty years ago a writer in The Jewish Chronicle said, "Judaism is a candle flickering its last." Its tiny rushlight has only served to reveal the darkness and hopelessness of the Jewish people. In Isaiah 50: 10, Jehovah describes beforehand Talmudical and Reform Judaism: "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled." Then he tells the result, "This shall ye have of my hand; ye shall lie down in sorrow." "Your fire!" Ye shall die "in sorrow." How the Jew fears death! On leaving the temple for the last time, our Lord said to the Jews, "Behold, it is left to you, the house, yours!" As if he had said, "The house was mine. Now I leave it to you, See what you will do with it." It soon became desolate. Without God it sank into dust, the Jewish religion was quenched to but a spark, and the Jews have walked ever since in death.

Without spiritual insight the Jews lost the true understanding of the Old Testament. The energies of generations of Jewish scholars were absorbed in the deadening oral law. This was committed to writing in the Mishna, which with the later Gemara, a hodge-podge commentary, formed the huge bulk of the Talmud. This Talmud, called by some a "continent of mud," is held by Jews to contain wonderful pearls of truth. God's Word sank so low in the eyes of the rabbis that they could say, "The Scriptures are water, the Mishna wine, the Gemara spiced wine." There may be pearls of wisdom in the Talmud, but all of them together may not be compared with a single one of the great words of Scripture, words which

> "On the glittering finger of all time
> Sparkle forever"

and give true light to the soul. Sixty generations of Jews have nourished a blind life within the brain" from the dry husks of Talmud. They have been led far from the true meaning of the Word, as the present-day orthodox view of the Messiah shows. According to Dr. Moses Gaster, late Chief Rabbi of Great Britain, "The Messiah is not expected to perform any miracles, or to be miraculous in his birth in the slightest degree. He will go thru no form of atonement, no suffering for Israel, no resurrection. He is in no way connected with the resurrection of the dead, or with the last judgment, nor is he expected to stand at the end of this terrestrial age to inaugurate the happiness of the age to come. He is in fact merely a warrior or powerful king, who will die a natural death tho his life may be prolonged, and who will be succeeded in the throne by his sons." All this reveals how readily the Jews, returned in unbelief to Palestine, will receive the false Messiah, the Antichrist.

The Last Name on the Roll!

Who will ever tell the loss to the Church and the world from Jewish unbelief thru an entire age? What wealth of life was lost to God in common men and women? What genius swept like erratic stars into the outer darkness which might have flamed for the good of men! One thinks of brilliancies like Bar Kochba, Akiva, Jehuda the Prince, Saadia, Maimonides, Nachman, Jehuda Halevi, Spinoza, and countless others; men who shone like stars in the dark night of Judaism, as Jews imagine, but whose light was only a will-o'-the-wisp to poor Israel.

A European writer says, "In unbelief, as in belief, the Jews are the leaders of mankind." Call the roll of Jewish unbelief, of men who have led the world in infidelity and revolutionary socialism—Bebel, Marx, Lassalle, Liebknecht, Bakunin, *Trotzky*!

How many Christian leaders are aware that the Jews by their unbelief have been providential instruments to punish the Gentile nations for their ill-treatment of God's people? A great prophecy in Micah reads, "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forests, as a young lion among the flocks of sheep; who, if he go thru, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted upon thine adversaries, and all thine enemies shall be cut off." Jeremiah 46: 28 has this prophecy, "I will make a full end of all the nations whither I have driven thee," which means a full end of the government rather than of the peoples, for these will abide for blessing thru converted Israel. The time of this tearing in pieces by the lion of Jacob must precede the glorious appearing of Christ, for after that Israel becomes a blessing.

How does the "remnant of Jacob" become an instrument to afflict the nations? Thoughtful men have long perceived the baleful influence wielded by Jews in the midst of Christendom. Mediæval Jewish philosophers denied the miraculous element of the Scriptures. Their system of unbelief culminated in Maimonides, the greatest Jewish philosopher of the Christian centuries. From Maimonides, Baruch Spinoza drew his philosophical system, and passed on into the realm of Christian scholarship the rationalism and higher criticsm of the mediæval Jews. The pantheism of Spinoza became the parent of the philosophy of Hegel, "which furnishes the postulates upon which the destructive critics go to work." Thus, as W. Lee says in his book, "The Inspiration of the Scriptures," "To Spinoza may be ultimately traced the source of every hue and shade of modern scepticism on the inspiration of the Scriptures."

From this spiritual decay of Israel a poison has gone forth among the nations. The corruption of Christendom, the spiritual bankruptcy of modern education, and the pantheistic views of pervading so many higher institutions of learning, have sprung ultimately from Jewish infidelity.

This loosening of the moral and spiritual bonds of modern society has wrought with the spread of democratic ideas to prepare the way for the socialistic and revolutionary opinions which are everywhere overturning the bases of government. The leaders in all these movements, as Russian nihilism, international socialism and the revolutionary efforts of later Russian history, have been largely atheistic Jews, men dissatisfied with all law and order, unresting spirits, who hate Christ and God and who give no rest to the nations among whom they dwell. Back of the mighty war, back of the unholy greed and ambition of the nations, hover the dark spirits of Jewish infidelity and atheism, preparing by the just judgment of God a scourge for the final ruin

of the Gentiles out of the very people whom the Gentiles have persecuted. The withering of the fig tree was one of the most portentous events in history.

The Worst Yet to Come.

But the end is not yet. It is to be more terrible for Israel than earthly eyes can foresee. The unclean spirit is to re-enter that nation after their return to their own land. Seven other spirits more wicked than himself shall "enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." The world is yet to see the Jews accept the Antichrist as their Messiah. After favoring them he will turn against them. Then Israel in the land will pass through "the great tribulation," the fiery furnace in Jerusalem spoken of in Ezekiel 22:17-22; Zechariah 13:8, 9. Out of this trial will come deliverance and conversion to Christ.

Our Lord spoke again of the fig tree, in Luke 21:29, 30: "Behold, the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand."

The fig tree is budding again. Like the other trees, it is putting forth the leaves of new nationalism and of great professions. All this is in God's plan preparatory to their national conversion. The Jews go back to Palestine now in unbelief, to work on the plane of the natural their own purposes, building a nation by their wealth and wisdom, apart from God. Hence the need of the furnace to melt out of them their pride and self-will. But the great promises of those true Zionists, the Old Testament prophets, will be fulfilled. The Almighty has pledged His word that he will restore the Jews to their own land and make them a blessing to all the earth. He said to David, 2 Samuel 7:10: "I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more." How beautiful after two millenniums of wandering homelessness!

The withering then will be passed. Israel shall be a new nation in their own land, a blessing to all the earth. And Jehovah "will rest in his love; he will joy over thee with singing."—*S. S. Times.*

* * *

Thru complete consecration Moody and Finney and Brooks received power to bring truth to bear on the reason and conscience of men.

The Divine-Human Book.

In the Bible we have the Word of God and the Book of Life because in the Bible God is revealed as the source of all life and especially of the new life in Christ which is life indeed and life eternal. It would be difficult to exaggerate the importance of the Bible or its value to those who know what it is and what it does for men. The Bible, indeed, is so much in itself and means so much to us, it may well seem strange that men should regard it as something other than it is and should try to make it do for them what it was never intended to do. Yet this is precisely what men have done and persist in doing.

In the time of Christ there were some who seemed to have a very high regard for the Scriptures which they diligently searched, but to no profit. They thought they had in the Scriptures, which had been given to their fathers, warrant for looking upon themselves as heirs of eternal life. Yet they did not recognize and would not receive the life which is life indeed, even when that life was incarnate before them and when Jesus Christ graciously offered to share it with them. They wanted an assurance which would minister to the pride of race and culture and class and they thought the Scriptures gave them such assurance—they searched the Scriptures to find the warrant. But the Scriptures testify to the meaning and worth and availability for us of the life which Jesus Christ lived and imparts through His grace and truth. The Jews were quite right in thinking that a great honor and benefit had been bestowed upon their race in the fact that the inspired writings had been first given to them. But they missed both the honor and the benefit.

A Jew, however, a Hebrew of Hebrews, who accepted with all his heart the Christ to whom the Scripture bear witness made a statement concerning the Scriptures which has become classic: All *Scripture is given by inspiration of God.* The inspiration of the Holy Scriptures has been taught and accepted in the Chrictian Church thru the centuries. Rightly understood it is a wholesome doctrine and full of comfort.

Yet again, strangely enough, disregarding what Paul said about the Scriptures in the same breath that he declared them inspired of God and disregarding the obvious fact that the Bible is frankly

and openly a library of books made up by men of like passions as we are, largely out of material which lay ready to their hands in the thoughts and lives of the people among whom they lived—disregarding obvious facts about the Scriptures men have, like the Jews of Christ's day, thought the Bible to be what the Bible by its own clear evidence is not, and have thereby missed the immense benefit which they might have got out of the Scriptures.

True the men who wrote the Bible spoke from God, being moved by the Holy Spirit. But they spoke in the language of earth—of the common people, the scholars now tell us—and they used the facts of human life and history and many of the conceptions which men then had formed about matters in general as the channel through which to convey the revelation of God's character and purpose in divers portions and manners to the men of their day, primarily for the men of their day but also for our learning who should come after. The revelation was made gradually as men were able to bear it, was carried forward and completed in God's own Son who for us and our salvation became man that we might have a Divine-Human Saviour to whom a divine-human Book witnesses.

The Jews wanted a warrant for regarding themselves heirs of eternal life and they thought they had it in the Scriptures but they proved that they didn't so much as want the life when it was offered to them.

Men have wanted a book which they could use in a magical way to give them light on perplexing questions involving their interest or safety; and they have thought that since the Scriptures are inspired of God they must be just such a book. They have accordingly used the Bible as a book of magic—opening its pages and putting their fingers at random on a verse or a word which immediately becomes, as they suppose, a special revelation to them of God's will. Is it necessary in this day to say that the Bible is not such a book and that to regard it as such is to dishonor the Book and miss its real significance and benefit?

Men have wanted a law book which would plainly show them what they ought to do under all circumstances and they have thought that since the Bible is the Word of God and God is concerned that we shall always do the right thing the Bible must be such a law book and they have put themselves in bondage to the letter which kills in the use of a Book which explicitly teaches that by the deeds of the law no one is justified before God and just as explicitly encourages that freedom and thoughtfulness in the determination of conduct which give meaning and worth to what men who are led of the Spirit do.

Men have wanted to know what they should believe about all the matters which concern them, especially religious matters, and they have thought of the Bible as a Book of statements from God, every one of which it has pleased Him to impose upon the minds of men, which they are bound to accept as coming from Him and dare not question at the peril of being regarded infidels or atheists. Regarding the Scriptures as inspired, not because God is revealed in them and speaks thru them messages which appeal to the faith and reason and conscience of men everywhere, but because every word is supposed to have been dictated by the Spirit, men proceed to denounce as infidels all those who venture to point out the obvious source and character of much of the human material which God has used in the religious education of men. Why could not God use the language and learning of men, their partial knowledge of history, science, philosophy and religion, in the making of the Book in which He is revealed and the Way of life shown? Could he not do this without giving infallible authority to statements of which the human source and character is obvious? Is the Bible any less a revelation of God and life—His Word—because God has actually done this very thing or is it not rather all the more certainly such a revelation?

The divine character of the Bible does not consist in the fact that it is made up of marvelous and strange statements imposed upon our reason or appealing to our credulity, but that it is made up of writings so human on the face of them yet so divine in the spirit and substance of them that they are able to make us wise unto salvation through faith in Jesus Christ.

The Bible is not made up of infallible statements which we are bound to accept every one as the *ipse dixit* of God but the Bible is the infallible witness to the revelation of God and life, the word of his grace which is able to build us up and to give us the inheritance among all the consecrated.—*Pittsburgh Chr. Advocate.*

The Bible Surely Inspired.

If this book be not infallible, where shall we find infallibility? We have given up the pope, for he has blundered often and terribly; but we shall not set up instead of him a horde of little popelings fresh from college. Are these correctors of Scripture infallible? Is it certain that our Bibles are not right, but that the critics must be so? The old silver is to be depreciated; but the German silver, which is put in its place, is to be taken at the value of gold. Striplings fresh from reading the last new novel correct the notions of their fathers, who were men of weight and character. Doctrines which produced the godliest generation that ever lived on the face of the earth are scouted as sheer folly. Nothing is so obnoxious to these creatures as that which has the smell of Puritanism upon it. Every little man's nose goes up celestially at the very sound of the word "Puritan;" though if the Puritans were here again, they would not dare to treat them thus cavalierly; for if Puritans did fight, they were soon known as Ironsides, and their leader could hardly be called a fool, even by those who stigmatized him as a "Tyrant."

But where shall infallibility be found? "The depth saith, Is it not in me;" yet those who have no depth at all would have us imagine that it is in them; or else by perpetual change they hope to hit upon it. Now, Farmer Smith, when you have read your Bible, and have enjoyed its precious promises, you will have, tomorrow evening, to go down the street to ask the scholarly man at the parsonage whether this portion of the Scripture belongs to the inspired part of the Word, or whether it is of dubious authority. It will be well for you to know whether it was written by Isaiah, or whether it was by the second of the "Two Obadiahs." All possibility of certainty is transferred from the spiritual man to a class of persons whose scholarship is pretentious, but who do not even pretend to spirituality. We shall gradually be so bedoubted and be criticized that only a few of the most profound will know what is Bible, and what is not, and they will dictate to all the rest of us. I have no more faith in their mercy than in their accuracy; they will rob us of all that we hold most dear, and glory in the cruel deed. This same reign of terror we shall not endure for we still believe that God revealeth himself to babes rather than to the wise and prudent and we are fully assured that our own old English Version of the Scriptures is sufficient for plain men for all purposes of life.—*C. H. Spurgeon.*

* * *

"Back to the Bible."

Certain of our wise men of today have shaded away sin till it becomes an expression of temperament. They tell us that we sin because our grandfather sinned, and because our home is situated in the wrong block. These are clever words of clever comforters, and surely they ought to wipe away forever the tears from our eyes. But they do not speak to human need. They leave the life blighted and the heart ashamed. They leave the sinning one to continue in despair. He does not ask that his sin shall be explained away. He wishes forgiveness and a fresh start. In the Book, which is not read as once it was, there are no soft words about sin. But the way out is shown. And not only is forgiveness offered in this Book, but man's need of comfort is met. There is comfort in plenty.

These writers knew the human heart. They saw man broken by his toil and his grief. And for this, too, they had the answer. They told of a Being of love, hidden just back of this rude and temporary universe. This love, they said, is conscious of how the littlest child and the old man are sick at heart for one to come close to their loneliness. When again will any company of writers say the things they know in such telling words, such pictures of humble life—the boy far away from the faces of his home and far gone in shame—such true stories of lowly devotion breaking thru into beauty? Much is swept away between us and them, but not one accent of Naomi's voice is lost to us, and still the "Turn again my daughters," is as wistful as when it breathed thru the alien corn.

What richer consolation are we hungry for, that we turn from Judea? Has the human heart changed under the wear of the centuries, so that sin no longer seeks forgiveness, and grief has no need of a comforter? Have our ships sailed so far that they have revealed to us a braver continent than the fields where pain once reigned? Is our science so acute that it has banished failure from man's life? Is man's heart at last self-sufficient and all-sufficing?—*Collier's Weekly.*

International Sunday School Lessons

By The Editor

(The References are to the International Standard Encyclopedia.)

November 3—Genesis 25: 27-34

Appetite and Greed

Esau ("hairy"): Son of Isaac, twin brother of Jacob. The name was given him on account of the hairy covering on his body at birth: "all over like a hairy garment" (Gen. 25:25). There was a prenatal foreshadowing of the relation his descendants were to sustain to those of his younger brother, Jacob (vs 23) The moment of his birth also was signalized by a circumstance that betokened the same destiny (vs 26).

The young Esau was fond of the sternuous, daring life of the chase—he became a skilful hunter, "a man of the field." His father warmed toward him rather than Jacob, because Esau's hunting expeditions resulted in meats that appealed to the old man's taste (vs 28). Returning hungry from one of these expeditions however, Esau exhibited a characteristic that marked him for the inferior position which had been foretokened at the time of his birth. Enticed by the pottage which Jacob had boiled, he could not deny himself, but must at once gratify his appetite, tho the calm and calculating Jacob should demand the birthright of the firstborn as the price (vs 30-34).

Impulsively he snatched an immediate and sensual gratification at the forfeit of future glory. Thus he lost the headship of the people through whom God's redemptive purpose was to be wrought out in the world, no less than the mere advantage of the firstborn son's chief share in the father's temporal possessions. Tho Esau had so recklessly disposed of his birthright, he afterward would have secured from Isaac the blessing appertained, had not the cunning of Rebekah provided for Jacob. Jacob, to be sure, had some misgiving about the plan of his mother (Gen. 27:12), but she reassured him; the deception was successful and he secured the blessing. Now, too late, Esau bitterly realized somewhat, at least, of his loss, tho he blamed Jacob altogether, and himself not at all (vs 34-36). Hating his brother on account of the grievance thus held against him, he determined upon fratricide as soon as his father should pass away (vs 41); but the watchful Rebekah sent Jacob to Haran, there to abide with her kindred till Esau's wrath should subside.

Esau, at the age of forty, had taken two Hittite wives, and had thus displeased his parents. Rebekah had shrewdly used this fact to induce Isaac to fall in with her plan to send Jacob to Mesopotamia; and Esau, seeing this, seems to have thought he might please both Isaac and Rebekah by a marriage of a sort different from those already contricted with Canaanitish women. Accordingly, he married a kinswoman in the person of a daughter of Ishmael (Gen. 28:6-9). Connected thus with the "land of Seir" and by the fitness of that land for one who was to live by the sword, Esau was dwelling there when Jacob returned from Mesopotamia.

* * *

November 10—Genesis 27:18-29

Jacob Deceives his Father.

In the dynasty of the "heirs of the promise," Jacob takes his place, first, as the successor of Isaac. In Isaac's life the most significant single fact had been his marriage with Rebekah instead of with a woman of Canaan. Jacob therefore represents the first generation of those who are determinately separate from their environment. Abraham and his household were immigrants from Canaan; Jacob and Esau were natives of Canaan in the second generation, yet had not a drop of Canaanitish blood in their veins.

With Jacob the last person is reached who, for his own generation, thus sums up in a single individual "the seed" of promise. He becomes the father of twelve sons, who are the progenitors of the tribes of the "peculiar people." It is for this reason that this people bears his name, and not that of his father Isaac, or that of his grandfather Abraham. The "children of Israel," the "house of Jacob," are the totality of the seed of promise; The Edomites too are children of Isaac. Ishmaelites equally with Israelites boast of descent from Abraham.

But the twelve tribes that called themselves "Israel" were all descendants of Jacob on the agnatic principle of family-constitution.

Jacob, remembering his own mother's origin, bided his time to find the woman who should be the mother of his children. The question whether she should be brought to him, as Rebekah was to Isaac, or he should go to find her, was settled at last by a family feud that only his absence could heal. This feud was occasioned by the fraud that Jacob at Rebekah's behest practised upon his father and brother, when these two were minded to nullify the clearly revealed purpose of the oracle (25, 23) and the sanctions of the solemn oath (25, 33).

Isaac's partiality for Esau arose perhaps as much from Esau's resemblance to the active, impulsive nature of his mother, as from the sensual gratification afforded Isaac by the savory dishes his son's hunting supplied. At any rate, this partiality defeated itself because it overreached itself. The wife, who had learned to be eyes and ears for a husband's failing senses, detected the secret scheme, counter-plotted with as much skill as unscrupulousness, and while she obtained the paternal blessing for her favorite son, fell nevertheless under the painful necessity of choosing between losing him through his brother's revenge or losing him by absence from home. She chose, of course, the latter alternative, and herself brought about Jacob's departure, by pleading to Isaac the necessity for obtaining a woman as Jacob's wife of a sort different from the Canaanitish women that Esau had married.

* * *

November 17—Genesis 28:10-22

Jacob Fleeing from his Brother.

It is no young man that sets out thus to escape a brother's vengeance, and perhaps to find a wife at length among his mother's kindred. It was long before this that Esau had married the Hittite woman (26; 34; 27; 46). Yet to one who had hitherto spent his life subordinate to his father, indulged by his mother, in awe of a brother's physical superiority, and dwelling in tents, a quiet (domestic) man (25; 27), this journey of 500 or 600 miles with no one to guide, counsel or defend, was as new an experience as if he had really been the stripling that he is sometimes represented to have been. All the most significant chapters in life awaited him: self-determination love, marriage, fatherhood, domestic provision and administration, adjustment of his relations with men, and above all, a personal and independent religious experience.

Of these things, all were to come to him in the 20 years of absence from Canaan, and the last was to come first; for the dream of Jacob at Bethel was of course but the opening scene in the long drama of God's direct dealing with Jacob. Yet it was the determinative scene, for God in his latest and fullest manifestation to Jacob was just "the God of Bethel" (Gen. 35; 7:48; 3:40; 24).

With the arrival at Haran came love at once, tho not for seven years the consummation of that love. Jacob is not primarily to be blamed for the polygamy that brought trouble into his home-life and sowed the seeds of division and jealousy in the nation of the future.

Rachel became Jacob's wife seven years after Leah, and for this second wife he "served seven other years." During these seven years were born most of the sons and daughters (37; 35) that formed the actual family the nucleus of that large caravan that Jacob took back with him to Canaan.

Jacob's years of service for his wives were followed by 6 years of service rendered for a stipulated wage. Laban's cunning in limiting the amount of this wage in a variety of ways, was matched by Jacob's cunning, in devising means to overreach his uncle, so that the penniless wanderer of 20 years before, becomes the wealthy proprietor of countless cattle and of the hosts of slaves necessary for their care (32:10).

The manner of Jacob's departure from Haran was determined by the strained relation between his uncle and himself. His motive in going, however, is represented as being fundamentally the desire to terminate an absence from his father's country that had already grown too long (31; 30; 30:25)—a desire which in fact presented itself to him in the form of a revelation of God's own purpose and command (31:3).

* * *

November 24—Genesis 33:1-11

Jacob Wins Esau

After Laban, Esau. One danger is no sooner escaped than a worse threatens.

Yet between them lies the pledge of Divine presence and protection in the vision of God's host at Mahanaim. What the revelation of the host had not sufficed to teach this faithless, anxious scheming patriarch, that God sought to teach him in the night-struggle, with its ineffaceable physical memorial of a human impotence that can compass no more than to cling to Divine omnipotence.

The devices of crafty Jacob to disarm an offended and supposedly implacable brother proved as useless as that bootless wrestling of the night before. Esau's peculiar dispostion was not of Jacob's making, but of God's, and to it alone Jacob owned his safety. The practical wisdom of Jacob dictated his insistence upon bringing to a speedy termination the proposed association with his changeable brother, amid the difficulties of a journey that could not be shared by such divergent social and racial elements as Esau's armed host and Jacob's caravan, without discontent on the one side and disaster on the other. The brothers part, not to meet again until they met to bury their father at Hebron.

The contrast of Jacob with Esau furnishes perhaps the best means of grasping the significance of these two facts for an estimate of Jacob's attitude toward the promise. For in the first place, Esau, who possessed so much that Jacob lacked—directness, manliness, a sort of *bonhomie,* that made him superficially more attractive than his brother—Esau shows nowhere any real "sense" for things spiritual. The author of Hebrews has caught the man in the flash of a single word, "profane" of course in the older, broader, etymological meaning of the term. Esau's desires dwelt in the world of the non-sacred; they did not aspire to that world of nearness to God, where one must 'put off the shoes from off his feet, because the place whereon he stands is holy ground.' And in the second place, there is no sign of growth in Esau, what we see him in his father's encampment, that we see him to the end —so far as appears from the laconic story. With the virtues as well as the vices of the man who lives for the present—forgiving when strong enough to revenge, condescending when flattered, proud of power and independent of parental control or family tradition—Esau is as impartially depicted by the sacred historian as if the writer had been an Edomite instead of an Israelite; the sketch is evidently true to life, both from its objectivity and its coherence.

Now what Esau was, Jacob was not. His fault in connection with the promises of God, the family tradition, the ancestral blessing, lay not in despising them, but in seeking them in immortal ways. Good was his aim; but he was ready to "do evil that good might come." He was tempted to be his own Providence, and God's training was clearly directed, both by providential leadings and by gracious disclosures, to this corresponding purpose; to enlighten Jacob as to the nature of the promise; to assure him that it was his by grace; to awaken personal faith in its Divine Giver; and to supplement his "faith" by that "patience" without which none can "inherit the promises." The faith that accepts was to issue at length in the faith that waits. Vol. 3, p. 1553-4.

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

Registration for Country and for Christ

MATTHEW 4: 18-25.

On September 12 about 13,000,000 young men registered to serve their country and Humanity. The first registration was nearly 10,000,000. Think what this meant for the world. Christ appeals to every man, woman and child to register for Him! What is the response?

The ideal registrant gives his name and honor to the Government, that he will do just what he is asked to do, without dictation. Nearly 1900 years ago the lone "Man of Galilee" headed a world-war against the power of darkness; and he called one and another. What an army Christ is leading today! The millions in the war for humanity are only a small part of those that are following Christ in His war.

The Church is Christ's recruiting agency. The registering is wholly voluntary, tho He has a right to command. See

the enthusiasm of the nation! Compare this or rather contrast this with the indifference of the millions to the Armageddon of Jehovah.

It is the Church that has made America great and good. It has given the other nations in our alliance all that they possess of honor and the love of liberty. It is the training camp for the recruits. Three years Jesus trained His forlorn followers. Are we leaving all to follow?

The slacker today is disloyal to his flag and country, siding with the enemy; and those that are slackers in the cause of Christ are disloyal to their Saviour and siding with the devil, the adversary of God and man. We know the necessity to be positive and active, to counteract the influence of the pro-German. So in religious matters we must be active and positive to counteract the influence of the powers of darkness. This state of worldliness increases our responsibility.

The cause of Christ is the only safe vocation. And think of the worth of it and the glory of it.

* * *

Mobilizing Humanity.

2 TIMOTHY 2: 1-15.

At the beginning of the war the nations mobilized their armies. Then they mobilized the whole nation, as never before. This fact has been impressed upon us since we entered the war. The Church has been mobilizing Humanity all down the centuries.

Think of the response of the nation to the Government. 95 ships were launched July Fourth, and about as many on Labor Day. 4,000,000 ship tons have been built in about one year. Potash, once exclusively from Germany, is now found in abundance at Searles' Lake, Cal., which holds 20,000,000 tons of this vital product. $218,000,000 have been spent on wharves and warehouses. Towns have grown like mushrooms to accommodate the men in the training camps.

The Church is mobilizing the nation for Christ. The National Committee has three rooms on Fifth Avenue, N. Y., for office work, to stimulate the moral and spiritual forces. By literature, conferences and college institutes the moral issues are presented, to win the war, and make the world safe for democracy and democracy safe for the world.

The Church in her Missions has been mobilizing the nations. For a hundred years, since Robert Morrison went to Canton from England, the Church has been preparing China for a great future, so that the yellow race will no longer be a peril, but a force for righteousness and for Christ. So in other nations. So at home. It was the spirit of Christ in the Church that made slavery offensive and disloyalty a crime. It is the Church that has created the public sentiment of today that demands the overthrow of barbarous militarism. It has ostracized the liquor traffic and the white-slave trade. It is today permeating the society of every community with a dozen lines of activity, mobilizing humanity for Christ. Read "Keeping Our Fighters Fit," by Allen and Fosdick, with its introduction by our noble President. In time of peace all the forces now at work should be turned into the Mission Work of the Church of Christ.

* * *

The Works of the Father.

JOHN 9: 1-12.

One most sacred right is that to work. It is one of our richest privileges, and the present war-time is intensifying its worth.

All the nation has been mobilized to work. In the West men that never labored with their hands helped to garner the abundant wheat harvest. Women work in field and factory, and professionals do office work. In England 5,000,000 women are working in munition factories, while others work on trains and in fields. The women of France are doing most of the men's work. Work, not gaiety, is the gauge of life.

The work of the Red Cross is special, patriotic and creditable. In this society the women make the requisites for the men that fight, and garments for the women and orphans. The Red Triangle work is a yet higher grade for it seeks mainly the moral and spiritual well-being of our soldiers. Jesus did special work. He healed the sick even on Sunday; today in the same spirit countless thousands are healing the sick and wounded. The highest work is healing the wounded spirits of mortal beings.

In our common work we should, like Jesus, have an eye for the soul's good. The Church stands for this spirit in all things. Its services for worship are to spiritualize the whole man.

The Mission work of the Church is the work of the Father. Even now with so many calls to material aid, the Mission

work goes on in ever-increasing momentum. After the war this will be the great work of God thru the agency of man.

* * *

The Divine Dynamic.

JOHN 14: 1-24.

We all do less nobly than we knew. The great lack in Christian lands is not knowledge but spiritual energy, the divine dynamic. We dream beautiful virtues and graces, like the patriot that talks of noble deeds, but is a slacker. This is a practical age, needing powerful driving forces.

Our nation is now realizing our dreams of greatness and goodness in hard deeds of liberty and honor. The incentive is love It is love of justice and freedom, love of country and of humanity. The dynamic of noble souls is the love of God. This is the most powerful thing in earth.

Electricity fills the earth and sea and sky, but it must be localized to be of much service to man. So the love of God is everywhere, but it must be localized in the life of men and women to be the dynamic of goodness in redeeming the world. The Christian life is love incarnate. No other religion is to be compared with Christianity, because love is its genius.

We keep the word of Christ because we love Him. How much love have we energized? Many Christians are like the emaciated Armenian refugees, starved, weak and dying. Christ is the Bread of Life, and the soul that loves Him is well-kept and strong.

What is Christ to you? Many speak of the joy of His presence. But Christ is *power*. Christ in us is the hope of glory because He is our strength to live aright and do noble deeds and triumph over evil.

Worship, private and public, and especially the Holy Communion, are intended to supply the fuse and keep it effective, between our spirit and the Spirit of Christ. We must abide in Him, and He in us, if He is to be the strength of our life.

Having this dynamic, work is joy and idleness is misery. Activity for others' good and sacrifice for others' help are life's greatest tonics and spiritual blood-builders. The reading of the Bible and the loving fellowship of spirit with the Spirit of God give us a foretaste of Heaven and enable us to do Christlike things while we are on earth.

At Necaxa, 80 miles from Mexico City, the Mexican Light and Power Company has its dynamic. The water of the lake is led down to the plant from a height of 1470 feet. Its power is in its "head" of water. The power of the Christian is in his heart, supplied from the heights of Heaven, with the inexhaustible love of Him Who gave Himself for us. Love in the lives of men will win the world for Christ. His Kingdom is a Supremacy of Love.

OUR SERIAL — *When Elijah became Mayor of New York**

By JAY BENSON HAMILTON, D.D.

CHAPTER 5

I was invited to deliver a series of addresses on "The Gospel of Friendship" in one of the most important cities of the land. The Committee of Invitation represented all denominations. It included not only the Roman Catholic, but the Unitarian and Universalist Churches. The chairman, who was my host during the week's visit, was the pastor of the Roman Catholic Church. The first day I was his guest, he told me the story of the evangelization of the city. That was what led to my addresses, which were to be given in the theater, the largest auditorium in the city.

"Only a short time ago our city was in a turmoil. Every hand seemed to be raised against every other hand. The masses and classes were arrayed against each other in open war. Every industry was paralyzed. Business was almost at a standstill. It was the universal belief that continuance of the existing conditions meant ruin to all. No one knew the way out. No one seemed to care whether or not a way out was found. Each seemed willing to submit to ruin, if thereby his hated enemy might be dragged down with him. Labor and capital, each like a blind giant, was tugging away at the pillars of the temple of prosperity, consumed with but the single desire to overthrow and destroy it.

* Copyright applied for by Jay Benson Hamilton.

'The city had been born with a boom. The speculators who projected it were sagacious and far-seeing. The site on a beautiful lake, amidst landscapes of wonderful beauty and variety, made it a garden of perennial charms. The railroads brought to center here; the university established here, combined to make our city a marvel of activity, enterprise and culture. The churches were early provided with beautiful and commodious buildings; the church societies were large and in prosperous condition. The pastors were able, eloquent and devoted. No city seemed to be more worthy to be named Eden from its apparent advantages than this, but it might fittingly have been called either Sodom or Gomorrah.

"The religious life savored too much of the character of the city to be either spiritual or practical In the conflict of which we were the unfortunate victims, the leaders on both sides were members of the same communion, and in many instances of the same organization. The very prosperity which had attended every enterprise of the city, was responsible for the evil which seemed destined to overthrow it. The large fortunes which had been accumulated, excited the greed for gain, which became the leading characteristic of the city. To make money was the chief purpose of everybody. After it was made, the desire to spend it in extravagance and dissipation, only excited a stronger desire to get more money to spend in folly and sin.

"The employers cut down wages to secure greater profits. The employees struck against the reduction. All labor unions made common cause and the strike was universal thruout the city. An attempt to import laborers incited violence upon the part of the strikers. The mayor called upon the President for aid and United States troops quelled the riot. The strikers were humbled to their knees after several fierce and bloody struggles. The mob was sullen and defiant but was forced to obey the law which it denounced with savage hate. A hot political campaign speedily followed the strike and riot, in which the passions of both sides were fired to a white heat. Demagogues upon both sides to gain their own selfish and iniquitous ends, so stirred the vicious to activity that another outbreak of riot, with arson and murder as its accompaniment was imminent. The party victory, satisfied neither side and only aided in further aggravation. The coming struggle each side determined should be conclusive even if the city was to be left waste and desolate.

"Good Friday morning, the city awoke to find every bulletin board covered with pure white paper. In the center of the snow-white surface, in beautiful golden letters, appeared the words: 'Whatsoever ye would that men should do to you, do ye even so to them.' In every show window a beautifully printed display card was exhibited, containing nothing but the same words. Each daily paper contained one blank page, in whose center, in bold-faced type, the same words, were printed. The whole affair was managed so quietly, that the originator was unknown to all. This mystery excited such feverish interest that for once all men had but one subject of conversation and inquiry. The first mail delivered on Saturday to every man in the city a neatly printed card of invitation to attend a lecture in a public hall. Each large place of public entertainment had been engaged. The card contained but a few words. It cordially invited the receiver to listen to an address on Easter Sunday at a given hour and specified place. The hours were so arranged that each meeting could be addressed by the same speaker. He announced himself as 'The Evangelist of the Golden Rule' and his subject would be 'The Gospel of Friendship.'

"The ten great audience rooms were crowded to their utmost limit by the congregations of men, who seemed to have completely forgotten their controversy and strife. Leaders of opposing factions, who passed each other on the street without a word or glance, found themselves seated side by side. They were eagerly and earnestly conversing with each other as to the purpose of the stranger who was to speak. The effect in each place was the same, so that a description of the meeting which I attended will suffice for all.

"At the exact hour and minute named on the card, a man stood at the edge of the platform and looked upon the sea of heads and faces. The absorption of the crowd in their questioning and answering each other, and the suddenness of the

appearance was such that a painful silence followed the first word of the speaker. The mystery was startling and the surprise was so intense that nothing was heard but the breathing of the multitude.

"The Evangelist was a man of pleasing but commanding presence. His first word was 'Friends!' The tone was magnetic, but low and gentle. It stirred every heart as a breeze of wind moves the leaves of a forest. As if by divine inspiration or by some mysterious influence so marked as to be oppressive and almost overwhelming, every man with a gasp like a sob, wished to be what the speaker called him. Like a faint echo coming from a dozen places at once in the great hall was the most ecstatic music we had ever heard. It accompanied the speaker thruout his whole address. The speaker, after a long pause, intended to give every man a chance to satisfy his curiosity as to the appearance of the stranger, spoke again.

" 'A man that hath friends must show himself friendly.' "

"The words stirred the vast crowd like an electric shock. With inimitable art, the orator talked in an off-hand conversational manner, as tho the great audience were his guests, seated at his table. The value of friendship was painted with eloquence which seemed divine. Not a single word was spoken which in the most degree could be seized upon as referring to the enmity without the room, everywhere in the city; yet every mind was busy with the thoughts of its wickedness and shame. Instance after instance was related of the blessedness and sweetness of the ideal friendship, which had illuminated and glorified human history. A longing for friends took possession of each heart and quickened its throbbing as every eye was moistened. The simplicity of speech with which the speaker began, was soon hurried into a tide of resistless power, which bore everything before it. The pathos melted every heart and caused every eye to overflow. The wit convulsed the vast throng, so that men laughed and laughed, until they forgot to wipe away the tears which stood upon their cheeks, as the tribute of their weeping but a moment before.

"The flight of the orator became stately and sweeping. His figure towered to its utmost height, until he appeared to be gigantic. His voice rang out like a silver trumpet. The multitude forgetting everything but the sublimity of the thought, the beauty of diction, which made the oration one of dazzling brilliance absolutely indescribable, stood leaning toward the orator breathless and enraptured, dropping his voice to a tone of matchless sweetness and gentleness like the soft low tones of a flute, the orator portrayed the Divine Christ as the ideal friend. He declared that His best gift to man was His own example of self-denying service and shameful and sorrowful death for others. After a pause which was painful, these words fell upon every ear like a heavenly message from the skies:

"Friends if you would be like Him, obey His words: 'Whatsoever ye would that men should do to you, do ye even so to them.' "

"The speaker disappeared so suddenly that he appeared to vanish. The reaction was so over-powering that men all over the house burst into tears with loud expressions of emotion. Every man took the hand of the man next to him and they stood gazing into each other's eyes with hearts beating so violently that it seemed as if they would burst their way out of the heaving breasts. Men who had been open and avowed foes, sought each other and joined hands in pledges of undying friendship. For more than an hour the crowd lingered regretfully, talking wonderingly of the address and their emotions. Inspired by a sudden impulse as mysterious as any that had agitated them, the multitude sang, 'Praise God from whom all blessings flow.' Jew, Catholic, Protestant and disbeliever, all joined in the familiar words and passed out in silent reverence.

"The next day there was, again, but one topic of conversation everywhere. Every one asked:

" 'Who is the Evangelist of the Golden Rule? Where did he come from? Where has he gone?'

"No one could answer. He had disappeared from the city as mysteriously as he had appeared. Not a trace of him could be discovered by the most untiring and indefatigable of the reporters of the daily press. Public attention was soon diverted from his appearance and disappearance to his words. Scores and hun-

dreds of men with retentive memories could recall much of the oration. Stenographic reports had been published by each daily paper. Hundreds of men had about them crowds as they read from the paper, and stopped again and again to add some personal comment. Multitudes with poor memories fastened upon some bit that had caught their minds in a receptive mood. These bits they repeated to others wherever and whenever they could get a hearing. It became the universal sentiment that if all men would live as the Evangelist had suggested, earth would be heaven.

"'Why not?' became a common inquiry. No one was able to give a reason for preferring hell to heaven. Public sentiment soon crystalized into energetic activity. The labor unions with scarce a dissenting voice voted to observe the Golden Rule in their relations with their employers. The employers, without knowing of the action of the unions, voted to observe the Golden Rule in the management of their business. Committees were appointed by both parties and in one conference, every dispute was settled, and every grievance was remedied. At great mass meetings held in the audience-rooms where the mysterious stranger had spoken with such wonderful power, citizens of every class and creed asserted that the only remedy for the evils which cursed their beloved city was the Golden Rule. By a vote whose unanimity was almost perfect, it was determined that no business which could not be operated in harmony with this law of love should be permitted. The city government, after an exhaustive hearing, decided that this law would banish all the sources of contention and strife. It passed a municipal ordinance prohibiting every practice and occupation and business that could not prove its observance of this principle. At the first sweep of enforcement, every brothel gambling hell and saloon disappeared. Immediately prosperity, contentment and happiness pervaded the life of the whole city. It was, in fact, a City of Love."

(TO BE CONTINUED)

The Library Table

A Study of the Hun Religion.

We will examine the *Guide to the Study of the Christian Religion* under its true name. Dean Shailer Mathews, the author, selects as his topic, *The Historical Study of Religion.* Paul found it necessary to put Timothy on his guard against "science falsely so-called." In our day we need to be ever on guard against *"History Falsely So-Called."* The grossest sample of it that has come to our notice is *The Historical Study of Religion.*

If Christianity is not a Supernatural Religion, it is a fraud and a delusion. The author from beginning to end denies that Religion is "from above;" his contention is that it is "from within." His method may be seen from the statement:

"In the estimate of the historical value of any given document, we must proceed by way of testing hypotheses, and such hypotheses should be based upon painstaking study of the data rather than suppositions and guesses."

History has no place for a hypothesis. "History is a systematic record of past events." "Hypothesis is an imaginary state of things assumed as a basis of reasoning." If we re-write the above statement and for "hypothesis" substitute the common word which it means, we have:

"In the estimate of the historical value of any given document, we must proceed by way of testing suppositions, and such suppositions should be based upon painstaking study of the data rather than upon suppositions and guesses."

As a supposititious collection of suppositions, the volume is one of the most striking representatives in human literature. After stating a supposition once, from thence forward, it is labelled fact and quoted as such to prove other similar facts.

There are sixty pages of this History Falsely So-called. Paul found it necessary to put Timothy on his guard against "science falsely so-called" (1 Tim. 6:20). In our day we need to be ever on guard against "History Falsely So-called." We can select but a few passages to illustrate the purpose, method and result of this Historical Study (?).

"The functional significance of Religion is an elemental expression of the second of the two elemental impulses of life iteslf, namely, to propagate and to protect itself. Religion

is life functioning in the interest of self-protection .. . Sometime, somewhere—just when and where, it matters not—there appeared a man, who first of all living creatures, attempted to adjust himself consciously to the outer world upon which he saw himself dependent, by an attempt to make that outer world favorable to himself. (Supposition).

"The primitive gods were often natural forces. The heavens, and earth, fire, water, and wind, the sun, moon, and planets—these natural objects were worshipped, but they were not personified . . . Man found himself face to face with the awfulness of nature . . . He naturally wanted to make the natural forces propitious . . and therefore treated them as he had human beings, whom he wished to make propitious . . . So far as we know, no animal other than man ever attempted to accomplish this. (Supposition).

"The use of the term 'evolution' in connection with religion is subject to at least two objections. On the one side are those who insist that religion is the gift of God, and therefore has no historical development. To this critic it may be replied, that, when he asserts or implies that religion has not developed like other elements in human experience, the facts are against him . . The biologist may object to the use of the term in such general sense as a student must adopt . . . Whatever may have been its origin, religion exhibits phenomena akin to those observable in social institutions to which the term 'evolution' may legitimately be applied. (Suppositions).

"With the emergance of actual tribal organization a new phase in religious interest appeared . . . A tribe would have as its own, a god, who is the personification of some natural force, and would worship him by attributing to him those qualities, which the tribe believed to be the most ideal . . . The most essential element in the tribal religion is the conception of the god as the supreme chieftain of the tribe. (Supposition).

"Tribal religion led to another phase or religion, the monarchical . . . The national god must be superior to the tribal god—the supreme chieftain of the tribe. As a chieftain developed in power by conquest so as to extend the power of the tribe over the other tribes . . . the tribal god was regarded as victorious over the gods of the conquered tribes. (Suppositions).

"The superhuman monarch of the tribe comes to be regarded as the superhuman monarch of the world, the king of creation . . . He arranges nature. The thunder is his voice, the wind his messenger, the earthquake, the creature of his will. Men begin to think of him philosophically, and the effort to realize the now supreme and increasingly ethical conception of his character, gives rise to a genuine, if naive theology. (Suppositions).

"The next transition has been the moral elevation of the idea of God. This change has been the work of the prophet. In primitive religion, the prophet in any true sense of the word is unknown . . . In the extent of this moral idealization of its idea of God, the Hebrew religion is unique. It seems to have passed through the earlier stages of religious evolution; but this eventuated, as in no other religion, in a monarch of absolute righteousness, hating iniquity. That this is the case is due to the work of the prophets, who from an exceptional religious experience, taught an unwilling nation, ideals, that were to serve as the basis of the non-monarchical, ethical religion of Jesus. (Suppositions).

For all the foregoing, there is not the slightest scintilla of evidence worthy the name, offered in proof; the whole effort and purpose is by assuming an imaginary process producing imaginary results, to substitute nature for Supernature. The result, of course, is a natural religion instead of a Supernatural Religion. The one slip in this logical process is the fatal one of admitting that among all the natural religions of the world, the Hebrew Religion was the only Supernatural one. It was "unique" in that, in religious evolution, there was "eventuated in it as in other religion, a monarch of absolute righteousness, hating iniquity." To close this fatal breach, it is suggested that

"this was due to the work of the prophets, who from an exceptional religious experience, taught an unwilling nation, ideals that were to serve as the basis of the non-monarchical, ethical religion of Jesus."

The connecting link, then, between the Hebrew Religion and the Religion of Jesus, was the prophet. What was His "exceptional religious experience?" Go to the prophets and ask. Universally, it was because of a Revelation and a Command from God. There is never a hint in this History that the people as well as the prophets all these generations, as we learn from the only history which we possess that is trust-worthy, were in frequent communication with God, receiving His Blessings, His Warnings, and believed themselves to be led and guided and taught by Him.

The work of putting a finish to Evangelical Christianity, as we have stated, is divided between twelve men. The writer, whom we are now considering, is restricted to his topic. Another is to deal with the Old Testament; still another, with the New Testament. This may account for so little being said derogatory to the Bible by the Historian of Religion. We will quote a little to show how he would be likely to treat the Sacred Book were it to fall into his hands.

"Fortunately, we possess the records of a religion which has been developed from the very simplest type of social customs. The Bible is a record of the religious experiences of the Hebrews from the dawn of their historical records to the very highest ideal type of life to be found in Jesus. It is only recently, however, that this wonderful collection of historical material has been treated in a his-

torical way. Theologians have used the Bible to find proof-texts; preachers have allegorized it to get religious inspiration and the truth which they wish to preach; fanatics have found in it all sorts of ammunition for attacking their opponents; but the sober and revereat study of its passages by the use of literary and historical methods which have proved themselves effective in other fields of similar research, was for centuries neglected."

In a moment of frank confession, the Historian reveals to us what the "neglect of the centuries" saved the Holy Scriptures from "One of the most serious difficulties in the present study of the history of religion, and of Christianity in particular, is the dogmatic presentation of hypotheses (suppositions), which are based upon a very narrow range of facts and are largely colored by the critics' own personal opinions:

'It is obvious that in both the lower or textual, and the higher or historical criticism, the student must be constantly on guard against his own prejudices and preconceptions. Absolute impartiality in our attitudes is probably out of the question, and critical scholarship makes its permanent advance by the mutual testing of various scholars. Their personalities serve to counteract one another, and in the course of time, results are reached which are free from personal bias and as trustworthy as the existing data and human nature permit."

"The Polychrome Bible" is a sample of what happens to the Bible "in the course of time," when it is left to the tender mercies of the critics, where one is to counteract the attacks of the other. A lamb left to this method of procedure conducted by a pack of wolves would be a very practical and truthful illustration of what would happen to the Word of God.

Another frank confession, while good for the soul, is rather questionable for the History, as well as the Historian.

"It is much to be regretted, that in so many cases, the student for the ministry comes to the historical study of the Scriptures without any training in historical method. As a result, he is likely, at first, to feel that the foundations of what had been to him helpful religious convictions, inherited or accepted without reflection, are being shaken. Further acquaintance with a genuinely scientific method, however, serves to liberate him from this feeling, and in the study of doctrine, church and Bible alike, he finds himself possessed of facts, which are not dependent for their validity upon inheritance or ecclesiastical authority."

We have met the glib young students, who were so quickly liberated from reverence and regard for their Mother's Bible, by Kent's Historical Bible, and the other Critical Scriptures. They found it easy to add to their Theological Library, Paine's *Age of Reason,* Ingersoll's *Skulls,* and *Mistakes of Moses;* they were soon familiar with *The Hexateuch,* and its twin freak, *The Polychrome Bible.* We have received letters from parents lamenting the thrusting upon their children of this literature in the name of modern scholarship. They ask, "where can I send my children to school and have them safe? My Church School can no longer be trusted." Can anybody be daft enough to say: "Send them to the University of Chicago?"

As a contrast to this "Suppositious History," let us turn to a Reliable History, for a few words from the Revealed Word of God. We offer it as a bit of a legal document, which every court in the civilized world accepts as an ancient document, needing nothing but its own contents to maintain its truthfulness.

We find that everything begins with God.

"The heavens and the earth; Man was made in the image of God; The Lord formed every beast of the field and every fowl of the air and brought them to Man to see what he would call them; and whatsoever Man called every living creature, that was the name thereof . . And Man gave names to all cattle, and to the fowl of the air ,and to every beast of the field."

We note that He called no animal father, mother, or brother; He knew He was the Son of God. When the Historian told us of man's struggle to adjust himself with the powers of nature, he added in another fatal slip: "No animal, so far as we know, other than man, ever attempted to accomplish this." Then we knew if the Historian were to write the History of Creation for us, we would need nothing Supernatural. God would be eliminated and nature recorded as Supreme.

* * *

Faith co-operates with God and that is the way it gets results—*Lawrence Keister, D. D.*

Christians who hold the truth lightly often lose their hold in time of trial—*Lawrence Keister. D. D.*

The world war has settled one thing already, viz: the total depravity of man—*Lawrence Keiter, D. D.*

When a church service brings men into the presence of God worship comes as natural as breathing.—*Lawrence Keister, D. D.*

The optimist, like the pessimist, has less than half the truth and both together have less than the whole.—*Lawrence Keister, D. D.*

Audiences almost answer back when preachers attack the sins of their people and say nothing of their own.—*Lawrence Keister, D. D.*

Editor's What Not

The Old Path—The Good Way

Truth is never old, but ever new. It never varies; it cannot be improved; it can never be untrue. Our knowledge of it is always imperfect, and can never be fully attained. Yet the chief purpose of life is to strive with the utmost diligence and strenuous endeavor to make the nearest approach to it, possible to the human mind and soul.

The lessons of the past, warning of error, failure and defeat—inspiring by revealing truth, success and victory, should ever be heeded and obeyed. This is what the Prophet commanded: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6;16.)

Bishop John W. Hamilton, LL. D., presented the Episcopal Address to the Methodist General Conference, in 1916. It produced a profound impression. It is an overwhelming answer to the boastful claim that the Denomination is adrift. We quote from it sufficient to give our readers that portion which maintains the principles for which the *Bible Champion* stands.

"Among the noteworthy actions of the General Conference of 1816, were: the denial of an appeal of a member of an Annual Conference who had been expelled for denying the divinity of Jesus Christ; the appointment of a 'Committee of Safety' to protect the doctrinal standards of the Church; the first authorization of the Bishops to prepare the Conference Course of Study."

The Secret and Success of Methodism.

"Methodism is a distinct spiritual revelation. It can no more be accounted for as a natural occurance than Christianity itself. It has in its history marvels and transformations as significant as any found in the history of the early Church. The evidence of their supernatural character is as clearly intelligible in the one instance as the other."

"The scales never fell from the eyes of Saul of Tarsus more certainly than they fell from the eyes of John Wesley, when he said an assurance was given him that Christ had taken away his sins—'even mine and saved me from the law of sin and death.' And Charles Wesley, who, the day before led by a 'poor ignorant mechanic,' had received the same light in his own soul, hurried away to show John, by means of a new hymn that he had written, what he had seen and felt."

"There the secret of Methodism was revealed to the Wesleys. It was no new revelation but another Day of Pentecost had come . . . We having the same spirit of faith also believe and therefore we speak."

Methodist Doctrine.

"The doctrine of Methodism are a rich inheritance. The Methodists, like Timothy, have been nourished up in words of faith and of good doctrine. Wesley could have said no less to this Conference than to the first one, as did the wise men in the Book of Proverbs, 'Hear ye children, the instruction of a father, and attend to know understanding for I give you good doctrine, forsake ye not my law.' Age has carried nothing of its foundation truths away. The Lord gave the word and the Wesleyans were the company that published it. The Holy Club could have been styled the Schoolmen of Oxford—they gave attention to reading, to exortation, to doctrine, to good works, to prayer, they believed the Scriptures and the word which Jesus had said. They were called 'Bible Moths' before they were called Methodists. From the first they were made to understand the doctrines through their wills. 'Obedience is the fortifying virtue of Christianity.'"

"The Church therefore has had little trouble from its doctrines. They have lost nothing of their power with age or usage. They have been cherished, not only because they have been bequeathed, but walled about with a devoted intelligence and consistent piety, both their authority and force are still inflexible and inviolate. Besieged in every generation, they are more firmly intrenched because of the repeated assaults."

"In the 'History of Methodism,' written by Amos Binney in 1829, it is said: 'During the rise and progress of the Methodists, calumny has never slept and opposition scarcely leaned on her oar.'

"Hence the first Methodist preachers were polemics in uniform. They mobilized

very readily. But their battlefields were in their closets. They were not lovers of strife, but they stirred up the people as an eagle stirreth up her nest. They themselves went about—and go about they did—peaceably and with composure. They were men on horseback and they rode 'between bridle and spur.' They believed mightily and genuine Methodists believe what they believed. Is not their faith and ours written down undisturbed in our Book of Discipline? Has not every Episcopal Address repeated it and emphasized it?

Publishing Interests.

"The character of the people is determined by the quality of their literature. Persons are made good or bad by the kind of books they read. The world is just now looking for a ministry of good literature.

"The Methodist Book Concern has both distinction and good will in its name. Because unique in its designation among other book houses it is more widely known. It is an 'old house' and the firm name never changes; its good-will therefore has commercial value. The original partners are still in the business, and the business, all things considered, was never better than during the present quadrennium.

"Its distinction must continue to be in its high class publications. It must not enter into competition with the newsstands and publishers that fail in business. It must give to the Church better books year after year—books of scholarship, literary flavor, but always books with the high Christian end in view, for which the publishing house was founded."

American Bible Society.

"The Bible is still here. Its dethronement threatened, another battle has raged about it, but it continues to be the Holy Bible—the treasury of knowledge, inspiration, and guidance of the Church.

"The Book has certainly acquired the more distinction when it has withstood the battles of twice a thousand years and come off with its integrity unscarred, while nearly every other book of its period has disappeared, or so much of it has been lost as to leave only imperfect and fragmentary parts of it.

"The Christian Church always welcomes whatever constructive benefit may come out of Biblical criticism to throw new light on the history, literature, and revelation of the Bible. The Book in itself is its own defense. The profoundest argument for the Bible continues to be that it is still here.

"This great agency is rendering invaluable pioneer service in opening our way to the evangelization and spiritual training of the millions in our mission fields. The expense of translations and of the circulation of the one Book absolutely essential to the conversion of the world is entirely borne by the Society."

The Episcopal address is not the *ipse dixit* of the Bishop who frames or presents it. It is discussed, revised, adopted by the Board of Bishops and thus becomes the Official Deliverance of the Bishops to the Church and the world. It is said no Episcopal address had so wide a hearing thru the Denominational Press and in pamphlet form.

All Methodists, ministers or laymen may safely proclaim the contents of the address as the voice of the Denomination spoken by the Bishops, approved by the General Conference. In the present crisis a few of these utterances will be illuminating and heartening and point the way for the hesitant and fearful.

(a) As Christianity is a supernatural religion—so is Methodism.

(b) The birth of Methodism was another Day of Pentecost.

(c) Age has carried away no foundation truth of Methodism.

(d) Methodists have not ceased to be "Bible Moths."

(e) Methodist doctrines in authority and force are inflexible and inviolate; more firmly intrenched by repeated assaults.

(f) Genuine Methodists to-day believe what the "men on horseback believed so mightily." It is written in the discipline undisturbed.

(g) The Methodist Book Concern must give to the Church books of scholarship, literary flavor, but always with the high Christian end in view for which the publishing house was founded.

(h) The Bible is still here, with its integrity unscarred, the treasury of knowledge, inspiration and guidance of the Church.

* * *

Christians exercise in this world an influence out of all proportion to their number, as does a ten-dollar gold piece to its size.—*Hector Hall.*

Can the Huns Capture Methodism?

Baal at Bethel.

Bethel received its name from Jacob after his ladder-dream and God's comforting talk with him. When he woke from his dream he exclaimed, "Surely the Lord is in this place; and I knew it not." He set up his pillow of stones for a memorial pillar, declaring "This pillar shall be God's house." From this time on, Bethel had a special place in the veneration and affection of God's people. Its name has been adopted by His people to-day to signify the spot or building where God has specially manifested Himself.

Elijah won the battle for God in the struggle with the prophets of Baal and ordered their immediate execution, with the fierce command: "Let not one of them escape." When the time came that the Lord would take up Elijah into heaven by a whirlwind, the prophet began his farewell journeying at Bethel, his home town. If Baal had sought Elijah for his chief Prophet after the death of all the others and won him and at Bethel had established his chief temple with Elijah as Chief Priest, what an inglorious ending of one of the greatest of human careers.

Methodism began with a hand-ful of students in a college. They were known as "Bible-Moths." The Denomination thruout its whole history has proudly worn the nick-name as a badge of honor. Its adherents have been known as "The People of the Book." What an inglorious ending for a history of unsurpassed Holy Achievement, were they too to become a "People of No Book."

The General Conference of 1916 unwitingly took the first step downward from the loftly plane upon which Methodism had marched for over a century. The training of the candidates for the Ministry was taken from the direction of the Board of Bishops, where it had been since 1816. A special commission was appointed and authorized to direct this most inmortant and vital duty. The Course of Study was revolutionized by the introduction of Text-Books un-Methodistic and antagonistic to the Universal Creed of Evangelical Christianity. Eight Annual Conferences have protested without avail. The Denomination now faces the most critical period of its history. The issue is not merely denominational, it is church-wide and world-wide. All world-Christianity is involved. The peril to man-kind is supreme, for if this great religious body of the New World falls away from the christian faith, it will carry with it sooner or later other religious bodies and the disaster will become infinite.

What is still more foreboding in its menace, is, that the doctrinal truths that are cast aside are those that were made the points of attack when Frederick the Great began his campaign for the Hun conquest of the world. He, one of the greatest generals of history, saw that the Church must be conquered and the School captured, before he could hope to win the prize he sought.

The editor of the *Methodist Review* said, May, 1880, "Not an original theory in bibical criticism has been propounded by an American critic; every conclusion is borrowed, and every argument is kidnapped from foreign lands.

Prof. W. H. Griffith Thomas, D.D., of Wycliffe College, Toronto, Can., said in the *Bibliotheca Sacra,* Jan. 1918: "It may be questioned whether a single Old Testament scholar in England, Scotland, the United States, and Canada, has produced anything original in the way of criticism. All the critical views current to-day are adaptations and modifications of views 'made in Germany.'"

Prof. Thomas, in the same article in the *Bibliotheca Sacra,* related how a certain Congress of Higher Critics and advanced thinkers had invited a well-known American Professor to take part in the discussion. He said that he desired to make no mistake about their views, and reading five or six propositions about the Bible and its teachings, he asked if these correctly represented their position. Being assured that they did he held up a book and told his hearers the propositions he had read were extracts from Paine's *"Age of Reason."* It is said that consternation reigned for a time in the Congress, and earnest appeals and efforts were made to keep the incident out of the papers.

The Bible Champion, March, April and May, 1916, contained articles by Rev. J. S. Ross, M.A. D.D., of Canada, entitled *"Methodist Higher Criticism Arm-in-Arm with Infidelity."* He selected Prof. Jackson, formerly of Canadian Methodism, now of English Methodism, whose

critical views have been the storm center of both Methodisms for a number of years, to represent Higher Criticism. In parallel columns for three issues, he compared with Prof. Jackson, Ingersoll, Paine, Voltaire, Eichorn, Collins and Bolingbroke.

The series of articles concluded with this remark: "Objections to the trustworthiness of the Bible have been essentially the same from the age of Hobbes, Bolingbroke, and Paine down to the latest higher critic. The only preceptible differences are (1) in the form of the objections. In these latter days the language is not so course but the substance is practically the same. (2) The objections are made by a different class—not now, so much, by openly avowed infidels living wicked lives, but by certain ordained Ministers of christian churches, principally professors of colleges. As Cairns in his "Unbelief in the 18th Century" says: "The most different moods of rejection have been exhibited, from superficial contempt to respectful, almost reverential sadness."

* * *

Methodism, A Miracle.

The Bible Champion, May, 1916, contained this reference to Professor Soares:

He is head of the Department of Practical Theology of the University of Chicago. The *Biblical World* (the organ of the University) says this of *The Social Institutions and Ideals of the Bible*:

"It presupposes a knowledge of the structural formation of the Scriptures from the stand-point of modern historical criticism. It presents the results of a higher criticism in the sociological field. The new social spirit of our day is bound to produce a biblical sociology, just as the new religious spirit of a generation ago produced a biblical theology. The book will not make an appeal to one who holds some theory of high inspiration."

Professor Soares, in the Biblical World for April, 1916, in the department which he conducts, under the heading *The Religion of the Bible*, thus frankly states his views:

"It must be recognized that there is a fundamental difficulty for the modern preacher in the use of the Bible. It is not that it is an Oriental book written in language of the past, concerned with a life different from ours that gives it much of its charm. . . . Nor it is the imperfect morality of the Bible that constitutes the difficulty of using it as the mainstay of our message. As soon as one has escaped from the notion that a Biblical writer could not be mistaken upon any point of morals, he is free to deal rationally with this great record of human struggle and may derive help from the mistakes of good men as well as from their victories."

There is a serious difficulty, however, for the man who is thinking modern-wise, in preaching the religion of the Bible. It lies in the fact that the whole Bibical history is miraculous. Israel is brought out of Egypt, given a land, rewarded for right conduct by material blessings, punished for wrong conduct by drought, famine, pestilence, and triumphant enemies. At the appointed time the Messiah comes by miracle. The church is founded by miracle, guided by miracle. Presently the Messiah is to return by miracle, and to end the human story in a dramatic climax with all the apocalyptic marvels. Preachers do not say much about these things, yet all the Bible writers were pre-eminently concerned with them. They are of the essence of the religion of the Bible, or at least of its theology. To dodge this striking element and to select for preaching such moral lessons and religious experiences as are consonant with our own ideas is tantamount to a rejection of the religion of the Bible. How can we pretend to be disciples of teachers whose fundamental concepts we ignore?"

We said in comment: "All these things are said in Ingersoll's *Mistakes of Moses*. They are not so strongly, picturesquely, nor so *coarsely*, stated here. They merely indicate that the author and Ingersoll are of the same order of thinking about the Bible."

The Episcopal Address at the General Conference, May, 1916, declared, as we have quoted page 455:

"Methodism is a distinct spiritual revelation. It can no more be accounted for as a natural occurrence than Christianity itself. It has in its history, marvels and transformations as significant as any found in the history of the Early Church. The evidence of their supernatural character is as clearly intelligible in the one instance as the other."

Prof. Soares' book is removed from the Methodist Ministerial Course of

Study. There is a difference of opinion as to the reason. We are more interested in knowing how it got in. If it had remained in, the young ministers would never have dared say much about Methodism. They could not, without relating miracles as "supernatural in character as any found in the history of the Early Church." How fortunate Prof. Soares is to teach young Baptist ministers and not Methodist. But every devout, intelligent Baptist knows his denomination heads American Protestant Christianity because it worked more miracles in the conversion of sinners than any other denomination. Alas, the only place the Professor will feel at home will be among Liberal Christians, who neither believe in miracles, nor work them. That is why they are only one-half of one percent of the total Christians in America.

* * *

The School of the Prophets

Methodism has two departments in its School of the Prophets. The Graduate, in Denominational Educational Institutions of various grades and classes; the Post-graduate, in the Annual Conference Course of Study, conducted by the Board of Examiners of each Conference. The latter requires four years' reading and study of books named in the Discipline page 599. The Board of Examiners is selected with great care from the most scholarly and best trained members of the Conference. Every precaution is taken to select only those possessing the required fitness in character, ability and training for the class of candidates for admission.

The Post-graduate School of the Prophets is not a school for mere instruction, but of initiation, illumination and inspiration in Holy Things for men called of God to the high mission of representing Him in the leadership of His Church in Holy Endeavor. The idea is that such men, so chosen, when properly and perfectly taught and trained, will not be inferior in rank, privilege duty and responsibility to any, whatever their rank, condition or service. If this is the simple truth and not an empty boast, the teaching and training of the Ministry is of the utmost vital and sacred importance.

The Church has ever been jealous of the spiritual purity, mental ability, scholarly training, and lofty character of her Ministry. The selection of the best books as text-books for the training of the Minister has always been regarded as demanding infinite care, wise discrimination, and sterling judgment. The General Conference of 1816, "first authorizd the Bishops to prepare the Course of Study for the Conferences." Their exalted position, bringing them into close, personal relation with every phase of human life; their own ability, scholarship, and experience; their holy ideals of the Ministry, the Church, and Divine Truth, have made them thru the past century unsurpassed in qualification for this supremely vital, and infinitely sacred responsibility. They have been the guides and guardians of thousands of religious leaders, who have proven by their lofty devotion, heroic zeal, and marvelous achievement, the wisdom of their selection and the unerring standard of their training.

It would be impossible for any sane man, who had two brothers, chosen for the Episcopacy, to belittle the high office or exhibit disrespect to the honored men, ordained to it. In all that may be said in discussion of this supremely vital problem, not a word will be uttered or written, or motive or purpose suggested, that would afflict or dishonor the brothers, one retired, the other translated, were they now effective members of the Board.

* * *

Life's Lessons

I learn as the years roll onward
And I leave the past behind,
That much I counted sorrow
But proves that God is kind;
That many a flower that I'd longed for
Had hidden a thorn of pain,
And many a rugged by-path
Led to fields of ripened grain

The clouds that cover the sunshine,
They can not banish the sun,
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light;
And often through wrong's own darkness
Comes the weary strength of right.

The sweetest rest is at even,
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts away;
And those who have never known sorrow
Cannot know the infinite peace
That falls on the troubled spirit
When it sees at last release.

Interesting Letters from our Subscribers

"I like the BIBLE CHAMPION very much, and cannot well do without it. It seems to me it is ably filling a place not filled so well by any other periodical. I have been taking it since edited by Dr. M'Pheeters, and hope it may live long to serve the cause of Evangelical Christianity."

"I enjoy reading the BIBLE CHAMPION. I not only read it but study it. I have it indexed so I can refer to the various articles interesting to me. In fact, every article, every month, is in my index. If I were a millionaire I would send it to my friends. I have been always active in the good work, and now in my old age, feel as if I could not let up. Oh! it is a blessed life to live, even without money. It is a good thing to think about it and imagine when my end draws nigh, that these blessed things of life will appear before me as of yesterday.

"I am for the Bible—I am in favor of doing whatever Jesus commands. I believe a willing obedience to Him in all things is the most spiritual attitude we can take. I do not believe in any philosophy that substitutes even good things in the place of the will of our Lord. I don't believe it is common sense or scientific to attempt to destroy those things that have been approved by their fruits, by any sort of hypothesis. A man that rejects the Miracles recorded in the Bible, ought not to have a place in any church pulpit, or a professorship in any Christian College. There is not a foolish miracle in the Bible. There it not one that can be disproved. Some of these men that profess scholarship, up-to-dateness, etc., are narrow; some very common, plain, unpretentious men, have better judgment in great matters than professionals. I am now 78 years of age and in the Ministry 53 years— and still preaching. My motto—Where the Bible speaks, I speak; where the Bible is silent, I am silent. I try to keep off the Throne, and just try to find out the will of the Lord from His own Revelation, and do it, and get others to do it. This plan works."

"I wish I had many times the little subscription enclosed, to put into your blessed work. God bless and long preserve you to champion the cause of truth, and protect the lambs of the flock from the wolves"

"I am delighted to renew my suscription to the BIBLE CHAMPION. It gives me great pleasure, each issue, at the strong and uncompromising blows it deals to the insidious and sanctimonious infidelity in press, pulpits, and Universities and Seminaries, by which the unwary are being deceived, and the young, even from godly homes, so poisoned that they turn aside from the Ministry to which they have been consecrated and even from the Church. It is no wonder to me that God has allowed all such sins to bring down on us and our children the wrath of these days; and will yet let more wrath unless we repent. For the denominations have dealt feebly with this serpent, and spoken softly of it, and allowed it to entwine itself about the very altar of God, when it should have been dealt with promptly at the start. God forgive us The evil is now spread like a most fell plague justifying the world in their various religious and irreligious notions paralyzing the Church, deceiving, if possible, the very elect; poisoning the youth, stealing the Sunday School Conventions, and the Boys' Conferences, and preparing for an overwhelming apostacy, neglect of the Word, and deification of man."

A Veteran Minister (80 next month) writes: "My means are limited, and am compelled to economize sharply; but I want the BIBLE CHAMPION to have strength to fight the devil and higher criticism more bravely and successfully than ever. God grant that it may so be. The three Ministers to whom I have had you send the Magazine are much pleased with it One of them, president of a College, wrote me he has used it in his classes."

"I thought I could not continue my subscription, but it is too valuable. I cannot give it up."

"I have been taking this publication, I think, from its beginning. Your work is one of the greatest and most needed of the present day The BIBLE CHAMPION is one of the most appreciated publications coming to my study. God bless you in your great work."

"May God speed your work."

"Wishing you every success in your good work."

"You and your assistants are doing a splendid work in standing for the simplicity of the truth and faith of the Gospel. It is a pleasure to read every issue."

"God bless the Bible Champion for its noble stand in defense o the Word of God. I just cannot do without it. Methodism has out here many preachers who are destructive critics. Join me in prayer that God may overrule their teaching to His glory and that they may see the awful error of their way."

"I am intensely interested in what you are trying to do. The BIBLE CHAMPION is a worthy periodical filling a most laudable place in religious literature I feel that its readers are fortified in a thousand ways in their faith by its splendid articles in this faithless day in which we live."

An Unusual Opportunity

We have the following pamphlets by Dr. L. T. Townsend with whose writings our readers are familiar: "New Theologies only Bubbles," "Bible Inspiration," "Orthodox Point of View" and "Direction of the Trinity."

Here are two hundred and twenty pages of thoroughly orthodox reading that will be sent to the readers of the *Champion* for 25 cents prepaid.

Address

FRANK J. BOYER, Publisher

READING. PA.

Christmas Gift Suggestion

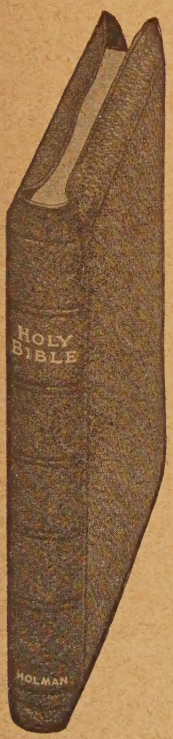
GREATEST BIBLE BARGAIN

No. 47 EVER OFFERED No. 47

GENUINE SELF PRONOUNCING HOLMAN TEACHERS' BIBLE

Positively Everything that can be required in a Bible. Size 9½ x 6 inches, nearly 1,600 pages; EXTRA FINE SEAL LEATHER BINDING; Edges gilded with solid gold over carmine; Authorized Version, printed from clearest type ever used in a Bible, large bold face open print with liberal spacing between words and lines, which make it **easy to read; Text is Self-Pronouncing,** with references; has a new **Table** for daily devotional or practical reading of Bible.

Helps in this full size Holman Teachers' Bible are the latest and most practical published—prepared by Rev. F. N. Peloubet, D. D., of International S. S. fame—consist of **ORIENTAL LIGHT ON THE BIBLE (Containing over 100 Illustrations).** New kind of Bible Help, illuminating, by means of the most accurate pictures and descriptions, many references to Bible Manners and Customs, and truths, revelations from the Buried Cities of the East; accurate Pictures from the Palestine of today, unchanged for thousands of years; illustrations from the Orient, gathered in the author's study, of everything that can illustrate the Bible. Thus the Bible becomes a new Book, pulsating with the every-day life in the Holy Land. With indexes of texts and objects.



No. 47

Regular List Price $6.50

Our Price $3.25
Delivered Prepaid

TREASURY OF BIBLICAL INFORMATION—Latest compendium of essential things which every reader of the Bible needs to know, such as the Chronology of the Old and New Testaments, Tables of Money, Weights and Measures, Jewish Calendar, Table of Easter Days, giving the date on which Easter occurs for 28 years, etc., all arranged in the most usable and attractive forms.

NEW SERIES OF MAPS—Latest, clearest, most beautiful colored maps of any Bible Helps; a selection of the most used, with some special Maps, embodying the results of the most recent explorations

NEW PRACTICAL COMPARATIVE CONCORDANCE, with nearly 50,000 references to the Authorized and Revised Versions of the Bible.

FOUR THOUSAND QUESTIONS AND ANSWERS on the Old and New Testaments. A valuable help to all Bible readers.

ABSOLUTELY DURABLE BINDING—Bound in genuine **leather** divinity circuit, full grained lining, silk headbands and marker, special reinforced binding that **will not break in the back.** Very flexible.

PRINTED ON THE FINEST BIBLE PAPER MADE. The color tone is a beautiful pearl white with a firm soft finish; the leaves separate easily and do not cling together in the manner peculiar to other thin papers. While it is doubly strong and firm in texture, **it is so thin that it bulks only ¾ of an inch to a thousand pages,** and so opaque that the heavy black print does not show thru.

The chapter heading on the outside corner of each page makes this Bible Self Indexed.
Part-page Specimen of Type Easy to Read

ST. MATTHEW, 5.

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14,

Never before in the history of Bible making has such value been given at the price, in any edition of the Bible. **Write today** and take advantage of this extraordinary introductory offer. This **Holman Bible** must not be compared with any other offer of other makes, as it excels other Bibles in every particular of Bible making. Take our word and **order today.** You run no risk. Money cheerfully refunded if this Bible does not come up to your expectations.

NOTE—For 50c additional, we will furnish our PATENT THUMB INDEX Edition and stamp NAME in pure gold on outside cover of book.

ASK FOR NO. 47 **Address, FRANK J. BOYER, Publisher, Reading, Pa.**

An Extraordinary Announcement

THE CHRISTIAN WORK takes great pleasure in announcing that it has secured four series of articles that will make it indispensable to every man and woman in America interested in Christian activity and thought. The first of these is the most remarkable story of the year, namely, Gipsy Smith's account of his visit to the front.

"YOUR BOYS."

It is one of the most wonderful stories yet told, full of pathetic incident, curageous deeds of "your boys," delightful conversations with the boys, and glimpses of Gipsey Smith's own wonderful work at the front. It is the story of the year. It appears weekly, beginning in October.

Monthly articles by

REV. J. H. JOWETT, D.D.

of Westminster Chapel, London. Dr. Jowett is the most widely-read author and preacher of our time in the field of religion, and no one can afford to miss his monthly messages. David Lloyd George said of the last sermon of Dr. Jowett's printed in "The Christian Work," that it was the greatest sermon he had ever heard.

DR. MacFARLAND'S TOUR THROUGH FRANCE

Dr. C. S. MacFarland has just returned from France, where he went as ambassador of the Protestant churches of America to the churches and peoples of France. He has had a wonderful reception in France, as he has visited city after city, and he will write the story of his tour in a series of six articles for "The Christian Work." They will be accompanied by special illustrations and began in the issue of October 5.

REV. DAVID BAINES-GRIFFITHS, M.A.

preacher, author and editor, has just gone to England as the guest of the British Government to speak in the English churches. He will write regularly for "The Christian Work" while abroad about conditions in Great Britain and Wales, and will also interview for "The Christian Work" such church leaders as Bishop Henson, J. D. Jones, R. J. Campbell, T. Rhondda Williams, John Clifford and J. H. Shakespeare, and such statesmen as Lord Bryce, Lord Grey, Mr. Asquith, Mr. Brailsford and Sir Willoughby Dickinson.

The Christian Work

70 Fifth Avenue, - - - - - New York City